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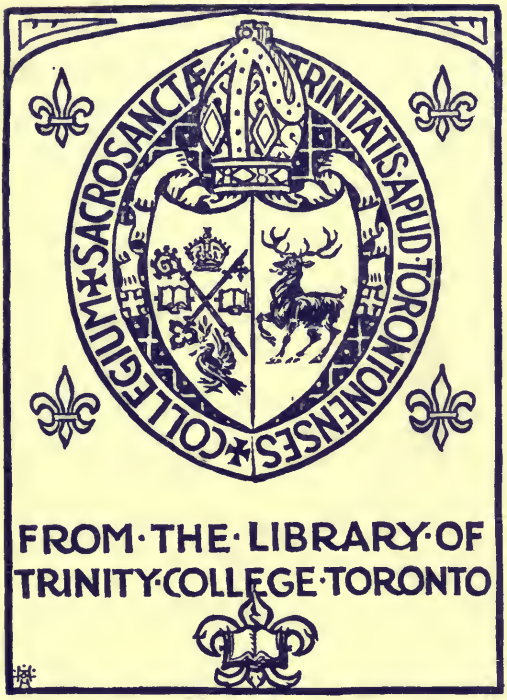

PRESENTED A.D. 1982
BY Professor D.D.C. Chambers

Catena Aurea.

COMMENTARY

ON THE

FOUR GOSPELS,

COLLECTED OUT OF THE

WORKS OF THE FATHERS

BY

S. THOMAS AQUINAS.

VOL. I.

ST. MATTHEW. PART III.

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THE following Compilation not being admissible into the Library of the Fathers from the date of some few of the authors introduced into it, the Editors of the latter work have been led to publish it in a separate form, being assured that those who have subscribed to their Translations of the entire Treatises of the ancient Catholic divines, will not feel less interest, or find less benefit, in the use of so very judicious and beautiful a selection from them. The Editors refer to the Preface for some account of the natural and characteristic excellences of the work, which will be found as useful in the private study of the Gospels, as it is well adapted for family reading, and full of thought for those who are engaged in religious instruction.

Oxford, May 6, 1841.

COMMENTARY

ON THE

GOSPEL ACCORDING TO ST. MATTHEW.

VOL. I. PART III.

CHAP. XXII.

1. And Jesus answered and spake unto them again by parables, and said,

2. The kingdom of heaven is like unto a certain king, which made a marriage for his son,

3. And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

5. But they made light of it, and went their ways, one to his farm, another to his merchandise:

6. And the remnant took his servants, and entreated them spitefully, and slew them.

7. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

8. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11. And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

12. And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

13. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

14. For many are called, but few are chosen.

CHRYS. Forasmuch as He had said, *And it shall be given to a nation bringing forth the fruits thereof*, He now proceeds to shew what nation that is. GLOSS. *Answered*, that is, meeting their evil thoughts of putting Him to death. AUG. This parable is related only by Matthew. Luke gives one like it, but it is not the same, as the order shews. GREG. Here, by the wedding-feast is denoted the present Church; there, by the supper, the last and eternal feast. For into this enter some who shall perish; into that whosoever has once entered in shall never be put forth. But if any should maintain that these are the same lessons, we may perhaps explain that that part concerning the guest who had come in without a wedding garment, which Luke has not mentioned, Matthew has related. That the one calls it supper, the other dinner, makes no difference; for with the ancients the dinner was at the ninth hour, and was therefore often called supper. ORIGEN; The kingdom of heaven, in respect of Him who reigns there, is like a king; in respect of Him who shares the kingdom, it is like a king's son; in respect of those things which are in the kingdom, it is like servants and guests, and among them the king's armies. It is specified, *A man that is a king*, that what is spoken may be as by a man to men, and that a man may regulate men unwilling to be regulated by God. But the kingdom of heaven will then cease to be like a man, when zeal and contention and all other passions and sins having ceased, we

Chrys. Hom. lxix. Gloss. interlin. Aug. de Cons. Ev. ii. 71. Greg. Hom. in Ev. xxxviii. 2.

shall cease to walk after men, and shall see Him as He is. For now we see Him not as He is, but as He has been made for us in our dispensation. GREG. God the Father made a marriage feast for God the Son, when He joined Him to human nature in the womb of the Virgin. But far be it from us to conclude, that because marriage takes place between two separate persons, that therefore the person of our Redeemer was made up of two separate persons. We say indeed that He exists of two natures, and in two natures, but we hold it unlawful to believe that He was compounded of two persons. It is safer therefore to say, that the marriage feast was made by the King the Father for the King the Son when He joined to Him the Holy Church in the mystery of His incarnation. The womb of the Virgin Mother was the bride-chamber of this Bridegroom. PSEUDO-CHRYS. Otherwise; When the resurrection of the saints shall be, then the life, which is Christ, shall revive man, swallowing up his mortality in its own immortality. For now we receive the Holy Spirit as a pledge of the future union, but then we shall have Christ Himself more fully in us. ORIGEN; Or, by the marriage of Bridegroom with Bride, that is, of Christ with the soul, understand the Assumption of the Word, the produce whereof is good works. HILARY; Rightly has the Father already made this wedding, because this eternal union and espousal of the new body is already perfect in Christ. PSEUDO-CHRYS. When the servants were sent to call them, they must have been invited before. Men have been invited from the time of Abraham, to whom was promised Christ's incarnation. JEROME; *He sent his servant*, without doubt Moses, by whom He gave the Law, to those who had been invited. But if you read *servants* as most copies have, it must be referred to the Prophets, by whom they were invited, but neglected to come. By the servants who were sent the second time, we may better understand the Prophets than the Apostles; that is to say, if servant is read in the first place; but if 'servants,' then by the second servants are to be understood the Apostles; PSEUDO-CHRYS. whom He sent when He said unto them, *Go not into the way of the Gentiles, but rather go to the lost sheep of the house of Israel.* ORIGEN; Or; The servants who were first sent to

Greg. ubi sup.

Mat. 10, 5.

call them that were bidden to the wedding, are to be taken as the Prophets converting the people by their prophecy to the festival of the restoration of the Church to Christ. They who would not come at the first message are they who refused to hear the words of the Prophets. The others who were sent a second time were another assembly of Prophets. HILARY; Or; The servants who were first sent to call them that were bidden, are the Apostles; they who, being before bidden, are now invited to come in, are the people of Israel, who had before been bidden through the Law to the glories of eternity. To the Apostles therefore it belonged to remind those whom the Prophets had invited. Those sent with the second injunction are the Apostolic men their successors.

GREG. But because these who were first invited would not come to the feast, the second summons says, *Behold, I have prepared my dinner.* JEROME; The dinner that is prepared, the oxen and the fatlings that are killed, is either a description of regal magnificence by the way of metaphor, that by carnal things spiritual may be understood; or the greatness of the doctrines, and the manifold teaching of God in His law, may be understood. PSEUDO-CHRYS. When therefore the Lord bade the Apostles, *Go ye and preach, saying, The kingdom of heaven is at hand,* it was the same message as is here given, *I have prepared my dinner;* i. e. I have set out the table of Scripture out of the Law and the Prophets. GREG. By the *oxen* are signified the Fathers of the Old Testament; who by sufferance of the Law gored their enemies with the horn of bodily strength. By fatlings are meant fatted animals, for from 'alere', comes 'altilia,' as it were 'alitilia' or 'alita.' By the *fatlings* are intended the Fathers of the New Testament; who while they receive sweet grace of inward fattening, are raised by the wing of contemplation from earthly desires to things above. He says therefore, *My oxen and my fatlings are killed;* as much as to say, Look to the deaths of the Fathers who have been before you, and desire some amendment of your lives. PSEUDO-CHRYS. Otherwise; He says *oxen and fatlings,* not as though the oxen were not fatted, but because all the oxen were not fat. Therefore the fatlings denote the Prophets who were filled with the Holy Spirit; the oxen

Greg. ubi sup.

Greg. ubi sup.

those who were both Priests and Prophets, as Jeremiah and Ezekiel; for as the oxen are the leaders of the herd, so also the Priests are leaders of the people. HILARY; Or otherwise; The oxen are the glorious army of Martyrs, offered, like choice victims, for the confession of God; the fatlings are spiritual men, as birds fed for flight upon heavenly food, that they may fill others with the abundance of the food they have eaten. GREG. It is to be observed, that in the first invitation nothing was said of the oxen or fatlings, but in the second it is announced that they are already killed, because Almighty God when we will not hear His words gives examples, that what we suppose impossible may become easy to us to surmount, when we hear that others have passed through it before us. ORIGEN; Or; The dinner which is prepared is the oracle of God; and so the more mighty of the oracles of God are the oxen; the sweet and pleasant are the fatlings. For if any one bring forward feeble words, without power, and not having strong force of reason, these are the lean things; the fatlings are when to the establishment of each proposition many examples are brought forward backed by reasonable proofs. For example, supposing one holding discourse of chastity, it might well be represented by the turtle-dove; but should he bring forward the same holy discourse full of reasonable proof out of Scripture, so as to delight and strengthen the mind of his hearer, then he brings the dove fatted. PSEUDO-CHRYS. That He says, *And all things are now ready*, means, that all that is required to salvation is already filled up in the Scriptures; there the ignorant may find instruction; the self-willed may read of terrors; he who is in difficulty may there find promises to rouse him to activity. GLOSS. Or, *All things are now ready*, i. e. The entrance into the kingdom, which had been hitherto closed, is now ready through faith in My incarnation. PSEUDO-CHRYS. Or He says, *All things are now ready* which belong to the mystery of the Lord's Passion, and our redemption. He says, *Come to the marriage*, not with your feet, but with faith, and good conduct. *But they made light of it;* why they did so He shews when He adds, *And they went their way, one to his farm, another to his merchandize.* CHRYS. These occupations seem to be

Greg. ubi sup.

Gloss. interlin.

Pseudo-Chrys. non occ. sed vid.

Gloss. ord.

entirely reasonable; but we learn hence, that however necessary the things that take up our time, we ought to prefer spiritual things to every thing beside. But it seems to me that they only pretended these engagements as a cloak for their disregard of the invitation. HILARY; For men are taken up with worldly ambition as with a farm; and many through covetousness are engrossed with trafficking. PSEUDO-CHRYS. Or otherwise; When we work with the labour of our hands, for example, cultivating our field or our vineyard, or any manufacture of wood or iron, we seem to be occupied with our *farm*; any other mode of getting money unattended with manual labour is here called *merchandize*. O most miserable world! and miserable ye that follow it! The pursuits of this world have ever shut men out of life. GREG. Whosoever then intent upon earthly business, or devoted to the actions of this world, feigns to be meditating upon the mystery of the Lord's Passion, and to be living accordingly, is he that refuses to come to the King's wedding on pretext of going to his farm or his merchandize. Nay often, which is worse, some who are called not only reject the grace, but become persecutors, *And the remnant took his servants, and entreated them despitefully, and slew them.* PSEUDO-CHRYS. Or, by the business of a farm, He denotes the Jewish populace, whom the delights of this world separated from Christ; by the excuse of merchandize, the Priests and other ministers of the Temple, who, coming to the service of the Law and the Temple through greediness of gain, have been shut out of the faith by covetousness. Of these He said not, 'They were filled with envy,' but *They made light of it.* For they who through hate and spite crucified Christ, are they who were filled with envy; but they who being entangled in business did not believe on Him, are not said to have been filled with envy, but to have made light of it. The Lord is silent respecting His own death, because He had spoken of it in the foregoing parable, but He shews forth the death of His disciples, whom after His ascension the Jews put to death, stoning Stephen and executing James the son of Alphæus, for which things Jerusalem was destroyed by the Romans. And it is to be observed, that anger is attributed to God figuratively and not properly; He is then said to be angry when

He punishes. JEROME; When He was doing works of mercy,
homini regi. and bidding to His marriage-feast, He was called a man; now when He comes to vengeance, the man is dropped, and He is called only a King. ORIGEN; Let those who sin against the God of the Law, and the Prophets, and the whole creation, declare whether He who is here called man, and is said to be angry, is indeed the Father Himself. If they allow this, they will be forced to own that many things are said of Him applicable to the passible nature of man; not for that He has passions, but because He is represented to us after the manner of passible human nature. In this way we take God's anger, repentance, and the other things of the like sort in the Prophets. JEROME; By *His armies* we understand the Romans under Vespasian and Titus, who having slaughtered the inhabitants of Judæa, laid in ashes the faithless city. PSEUDO-CHRYS. The Roman army is
Ps. 24, 1. called God's army; because *The earth is the Lord's, and the fulness thereof;* nor would the Romans have come to
Greg. ubi sup. Jerusalem, had not the Lord stirred them thither. GREG. Or, The armies of our King are the legions of His Angels. He is said therefore to have sent His armies, and to have destroyed those murderers, because all judgment is executed upon men by the Angels. He destroys those murderers, when He cuts off persecutors; and burns up their city, because not only their souls, but the body of flesh they had tenanted, is tormented in the everlasting fire of hell. ORIGEN; Or, the city of those wicked men is in each doctrine the assembly of those who meet in the wisdom of the rulers of this world; which the King sets fire to and destroys, as consisting of evil buildings.

Greg. ubi sup. GREG. But when He sees that His invitation is spurned at, He will not have His Son's marriage-feast empty; the word of God will find where it may stay itself. ORIGEN; *He saith to His servants*, that is, to the Apostles; or to the Angels, who were set over the calling of the Gentiles, *The wedding is ready.* REMIG. That is, the whole sacrament of the human dispensation is completed and closed. *But they which were bidden,*
Rom. 10, 3. that is, the Jews, *were not worthy*, because, *ignorant of the righteousness of God, and going about to establish their own righteousness, they have not submitted themselves to the*

righteousness of God. The Jewish nation then being rejected, the Gentile people were taken in to the marriage-feast; whence it follows, *Go ye out into the crossings of the streets, and as many as ye shall find, bid to the wedding.* JEROME; For the Gentile nation was not in the streets, but in the crossings of the streets. REMIG. These are the errors of the Gentiles. PSEUDO-CHRYS. Or; The streets are all the professions of this world, as philosophy, soldiery, and the like. And therefore He says, *Go out into the crossings of the streets,* that they may call to the faith men of every condition. Moreover, as chastity is the way that leads to God, so fornication is the way that leads to the Devil; and so it is in the other virtues and vices. Thus He bids them invite to the faith men of every profession or condition. HILARY; By the street also is to be understood the time of this world, and they are therefore bid to go to the crossings of the streets, because the past is remitted to all. GREG. Or otherwise; In holy Scripture, way is taken to mean actions; so that the crossings of the ways we understand as failure in action, for they usually come to God readily, who have had little prosperity in worldly actions. ORIGEN; Or otherwise; I suppose this first bidding to the wedding to have been a bidding of some of the more noble minds. For God would have those before all come to the feast of the divine oracles who are of the more ready wit to understand them; and forasmuch as they who are such are loth to come to that kind of summons, other servants are sent to move them to come, and to promise that they shall find the dinner prepared. For as in the things of the body, one is the bride, others the inviters to the feast, and they that are bidden are others again; so God knows the various ranks of souls, and their powers, and the reasons why these are taken into the condition of the Bride, others in the rank of the servants that call, and others among the number of those that are bidden as guests. But they who had been thus especially invited contemned the first inviters as poor in understanding, and went their way, following their own devices, as more delighting in them than in those things which the King by his servants promised. Yet are these more venial than they who ill-treat and put to death the servants sent unto them;

Greg. ubi sup.

those, that is, who daringly assail with weapons of contentious words the servants sent, who are unequal to solve their subtle difficulties, and those are illtreated or put to death by them. The servants going forth are either Christ's Apostles going from Judæa and Jerusalem, or the Holy Angels from the inner worlds, and going to the various ways of various manners, gathered together whomsoever they found, not caring whether before their calling they had been good or bad. By the good here we may understand simply the more humble and upright of those who come to the worship of God, to whom agreed what the Apostle says, *When the Gentiles which have not the Law do by nature the things contained in the Law, they are a law unto themselves.* JEROME; For there is an infinite difference among the Gentiles themselves; some are more prone to vice, others are endowed with more incorrupt and virtuous manners. GREG. Or; He means that in this present Church there cannot be bad without good, nor good without bad. He is not good who refuses to endure the bad. ORIGEN; The marriage-feast of Christ and the Church is filled, when they who were found by the Apostles, being restored to God, sat down to the feast. But since it behoved that both bad and good should be called, not that the bad should continue bad, but that they should put off the garments unmeet for the wedding, and should put on the marriage garments, to wit, bowels of mercy and kindness, for this cause the King goes out, that He may see them set down before the supper is set before them, that they may be detained who have the wedding garment in which He is delighted, and that he may condemn the opposite.

Rom. 2, 14.

Greg. ubi sup.

PSEUDO-CHRYS. *The King came in to see the guests;* not as though there was any place where He is not; but where He will look to give judgment, there He is said to be present; where He will not, there He seems to be absent. The day of His coming to behold is the day of judgment, when He will visit Christians seated at the board of the Scriptures. ORIGEN; But when He was come in, He found there one who had not put off his old behaviour; *He saw there a man which had not on a wedding garment.* He speaks of one only, because all, who after faith continue to serve that wickedness which they had before the faith, are but of one

kind. GREG. What ought we to understand by the wedding garment, but charity? For this the Lord had upon Him, when He came to espouse the Church to Himself. He then enters in to the wedding feast, but without the wedding garment, who has faith in the Church, but not charity. AUG. Or, he goes to the feast without a garment, who goes seeking his own, and not the Bridegroom's honour. HILARY; Or; The wedding garment is the grace of the Holy Spirit, and the purity of that heavenly temper, which taken up on the confession of a good enquiry is to be preserved pure and unspotted for the company of the kingdom of heaven. JEROME; Or; The marriage garment is the commandments of the Lord, and the works which are done under the Law and the Gospel, and form the clothing of the new man. Whoso among the Christian body shall be found in the day of judgment not to have these, is straightway condemned. *He saith unto him, Friend, how camest thou in hither, not having a wedding garment?* He calls him *friend*, because he was invited to the wedding as being a friend by faith; but He charges him with want of manners in polluting by his filthy dress the elegance of the wedding entertainment.

Greg. ubi sup. Aug. cont. Faust. xxii. 19.

ORIGEN; And forasmuch as he who is in sin, and puts not on the Lord Jesus Christ, has no excuse, it follows, *But he was speechless.* JEROME; For in that day there will be no room for blustering manner[1], nor power of denial, when all the Angels and the world itself are witnesses against the sinner. ORIGEN; He who has thus insulted the marriage feast is not only cast out therefrom, but besides by the King's officers, who are set over his prisons, is chained up from that power of walking which he employed not to walk to any good thing, and that power of reaching forth his hand, wherewith he had fulfilled no work for any good; and is sentenced to a place whence all light is banished, which is called *outer darkness.* GREG. The hands and feet are then bound by a severe sentence of judgment, which before refused to be bound from wicked actions by amendment of life. Or punishment binds them, whom sin had before bound from good works. AUG. The bonds of wicked and depraved desires are the chains which bind him who deserves to be cast out into outer darkness. GREG. By inward darkness we express blindness,

[1] al. pœnitentiæ.

Greg. ubi sup. Aug. de Trin. xi. 6. Greg. ubi sup.

of heart; *outer darkness* signifies the everlasting night of damnation. PSEUDO-CHRYS. Or, it points to the difference of punishment inflicted on sinners. Outer darkness being the deepest, inward darkness the lesser, as it were the outskirts of the place. JEROME; By a metaphor taken from the body, *there shall be weeping and gnashing of teeth*, is shewn the greatness of the torments. The binding of the hands and feet also, and the weeping of eyes, and the gnashing of teeth, understand as proving the truth of the resurrection of the body. GREG. There shall gnash those teeth which here delighted in gluttony; there shall weep those eyes which here roamed in illicit desire; every member shall there have its peculiar punishment, which here was a slave to its peculiar vice. JEROME; And because in the marriage and supper the chief thing is the end and not the beginning, therefore He adds, *For many are called, but few chosen.* HILARY; For to invite all without exception is a courtesy of public benevolence; but out of the invited or called, the election will be of worth, by distinction of merit. GREG. For some never begin a good course, and some never continue in that good course which they have begun. Let each one's care about himself be in proportion to his ignorance of what is yet to come. PSEUDO-CHRYS. Or otherwise; Whenever God will try His Church, He enters into it that He may see the guests; and if He finds any one not having on the wedding garment, He enquires of him, How then were you made a Christian, if you neglect these works? Such a one Christ gives over to His ministers, that is, to seducing leaders, who bind his hands, that is, his works, and his feet, that is, the motions of his mind, and cast him into darkness, that is, into the errors of the Gentiles or the Jews, or into heresy. The nigher darkness is that of the Gentiles, for they have never heard the truth which they despise; the outer darkness is that of the Jews, who have heard but do not believe; the outermost is that of the heretics, who have heard and have learned.

Greg. ubi sup.

Greg. ubi sup.

15. Then went the Pharisees, and took counsel how they might entangle him in his talk.

16. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou

art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.

17. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

18. But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

19. Shew me the tribute money. And they brought unto him a penny.

20. And he saith unto them, Whose is this image and superscription?

21. They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.

22. When they had heard these words, they marvelled, and left him, and went their way.

Pseudo-Chrys. As when one seeks to dam a stream of running water, as soon as one outlet is stopped up it makes another channel for itself; so the malevolence of the Jews, foiled on one hand, seeks itself out another course. *Then went the Pharisees; went* to the Herodians. Such as the plan was, such were the planners; *They send unto Him their disciples with the Herodians.* Gloss. Who as unknown to Him, were more likely to ensnare Him, and so through them they might take Him, which they feared to do of themselves because of the populace. Jerome; Lately under Cæsar Augustus, Judæa, which was subject to the Romans, had been made tributary when the census was held of the whole world; and there was a great division among the people, some saying that tribute ought to be paid to the Romans in return for the security and quiet which their arms maintained for all. The Pharisees on the other hand, self-satisfied in their own righteousness, contended that the people of God who paid tithes and gave first-fruits, and did all the other things which are written in the Law, ought not to be subject to human laws. But Augustus had given the Jews

Gloss. ord.

as king, Herod, son of Antipater, a foreigner and proselyte; he was to exact the tribute, yet to be subject to the Roman dominion. The Pharisees therefore send their disciples with the Herodians, that is, with Herod's soldiers, or those whom the Pharisees in mockery called Herodians, because they paid tribute to the Romans, and were not devoted to the worship of God. CHRYS. They send their disciples and Herod's soldiers together, that whatever opinion He might give might be found fault with. Yet would they rather have had Him say somewhat against the Herodians; for being themselves afraid to lay hands on Him because of the populace, they sought to bring Him into danger through His liability to pay tribute. PSEUDO-CHRYS. This is the commonest act of hypocrites, to commend those they would ruin. Thus, these break out into praises of Him, saying, *Master, we know that Thou art true.* They call Him *Master*, that, deceived by this shew of honour and respect, He might in simplicity open all His heart to them, as seeking to gain them for disciples. GLOSS. There are three ways in which it is possible for one not to teach the truth. First, on the side of the teacher, who may either not know, or not love the truth; guarding against this, they say, *We know that Thou art true.* Secondly, on the side of God, there are some who, putting aside all fear of Him, do not utter honestly the truth which they know respecting Him; to exclude this they say, *And teachest the way of God in truth.* Thirdly, on the side of our neighbour, when through fear or affection any one withholds the truth; to exclude this they say, *And carest for no man*, for Thou regardest not the person of man. CHRYS. This was a covert allusion to Herod and Cæsar. JEROME; This smooth and treacherous enquiry was a kind of challenge to the answerer to fear God rather than Cæsar, and immediately they say, *Tell us therefore, what thinkest Thou? Is it lawful to give tribute to Cæsar or not?* Should He say tribute should not be paid, the Herodians would immediately accuse Him as a person disaffected to the Emperor. CHRYS. They knew that certain had before suffered death for this very thing, as plotting a rebellion against the Romans, therefore they sought by such discourse to bring Him into the same suspicion. PSEUDO-CHRYS. He makes an answer not

Chrys. Hom. lxx.

Gloss. non occ.

corresponding to the smooth tone of their address, but harsh, suitable to their cruel thoughts; for God answers men's hearts, and not their words. JEROME; This is the first excellence of the answerer, that He discerns the thoughts of His examiners, and calls them not disciples but tempters. A hypocrite is he who is one thing, and feigns himself another. PSEUDO-CHRYS. He therefore calls them hypocrites, that seeing Him to be a discerner of human hearts, they might not be hardy enough to carry through their design. Observe thus how the Pharisees spoke fair that they might destroy Him, but Jesus put them to shame that He might save them; for God's wrath is more profitable to man, than man's favour. JEROME; Wisdom does ever wisely, and so the tempters are best confuted out of their own words; therefore it follows, *Shew me the tribute money; and they brought unto Him a denarius.* This was a coin reckoned equivalent to ten sesterces, and bore the image of Cæsar. Let those who think that the Saviour asks because He is ignorant, learn from the present place that it is not so, for at all events Jesus must have known whose image was on the coin. *They say unto Him, Cæsar's;* not Augustus, but Tiberius, under whom also the Lord suffered. All the Roman Emperors were called Cæsar, from Caius Cæsar who first seized the chief power. *Render therefore unto Cæsar the things which are Cæsar's;* i. e. the coin, tribute, or money. HILARY; For if there remain with us nothing that is Cæsar's, we shall not be bound by the condition of rendering to him the things that are his; but if we lean upon what is his, if we avail ourselves of the lawful protection of his power, we cannot complain of it as any wrong if we are required to render to Cæsar the things of Cæsar. CHRYS. But when you hear this command to render to Cæsar the things of Cæsar, know that such things only are intended which in nothing are opposed to religion; if such there be, it is no longer Cæsar's but the Devil's tribute. And moreover, that they might not say that He was subjecting them to man, He adds, *And unto God the things that are God's.* JEROME; That is, tithes, first-fruits, oblation, and victims; as the Lord Himself rendered to Cæsar tribute, both for Himself and for Peter; and also rendered unto God the things that are God's in doing the will of His Father.

HILARY; It behoves us also to render unto God the things that are His, namely, body, soul, and will. For Cæsar's coin is in the gold, in which His image was pourtrayed, that is, God's coin, on which the Divine image is stamped; give therefore your money to Cæsar, but preserve a conscience void of offence for God.

ORIGEN; From this place we learn by the Saviour's example not to be allured by those things which have many voices for them, and thence seem famous, but to incline rather to those things which are spoken according to some method of reason. But we may also understand this place morally, that we ought to give some things to the body as a tribute to Cæsar, that is to say, necessaries. And such things as are congenial to our souls' nature, that is, such things as lead to virtue, those we ought to offer to God. They then who without any moderation inculcate the law of God, and command us to have no care for the things required by the body, are the Pharisees, who forbad to give tribute to Cæsar, *forbidding to marry, and commanding to abstain from meats, which God hath created.* They, on the other hand, who allow too much indulgence to the body are the Herodians. But our Saviour would neither that virtue should be enfeebled by immoderate devotedness to the flesh; nor that our fleshly nature should be oppressed by our unremitting efforts after virtue. Or the prince of this world, that is, the Devil, is called Cæsar; and we cannot render to God the things that are God's, unless we have first rendered to this prince all that is his, that is, have cast off all wickedness. This moreover let us learn from this place, that to those who tempt us we should neither be totally silent, nor yet answer openly, but with caution, to cut off all occasion from those who seek occasion in us, and teach without blame the things which may save those who are willing to be saved.

1 Tim. 4, 3.

JEROME; They who ought to have believed did but wonder at His great wisdom, that their craft had found no means for ensnaring Him: whence it follows, *When they had heard these words, they marvelled, and left Him, and went their way,* carrying away their unbelief and wonder together.

23. The same day came to him the Sadducees,

which say that there is no resurrection, and asked him,

24. Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25. Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26. Likewise the second also, and the third, unto the seventh.

27. And last of all the woman died also.

28. Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

29. Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God.

30. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

31. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32. I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33. And when the multitude heard this, they were astonished at his doctrine.

CHRYS. The disciples of the Pharisees with the Herodians being thus confuted, the Sadducees next offer themselves, whereas the overthrow of those before them ought to have kept them back. But presumption is shameless, stubborn, and ready to attempt things impossible. So the Evangelist, wondering at their folly, expresses this, saying, *The same day came to him the Sadducees.* PSEUDO-CHRYS. As soon as the Pharisees were gone, came the Sadducees; perhaps with like intent, for there was a strife among them who should be the

first to seize Him. Or if by argument they should not be able to overcome Him, they might at least by perseverance wear out His understanding. JEROME; There were two sects among the Jews, the Pharisees and the Sadducees; the Pharisees pretended to the righteousness of traditions and observances, whence they were called by the people 'separate.' The Sadducees (the word is interpreted 'righteous') also passed themselves for what they were not; and whereas the first believed the resurrection of body and soul, and confessed both Angel and spirit, these, according to the Acts of the Apostles, denied them all, as it is here also said, *Who say that there is no resurrection.* ORIGEN; They not only denied the resurrection of the body, but took away the immortality of the soul. PSEUDO-CHRYS. For the Devil finding himself unable to crush utterly the religion of God, brought in the sect of the Sadducees denying the resurrection of the dead, thus breaking down all purpose of a righteous life, for who is there would endure a daily struggle against himself, unless he looked to the hope of the resurrection? GREG. But there are who observing that the spirit is loosed from the body, that the flesh is turned to corruption, that the corruption is reduced to dust, and that the dust again is resolved into the elements, so as to be unseen by human eyes, despair of the possibility of a resurrection, and while they look upon the dry bones, doubt that they can be clothed with flesh, and be quickened anew to life. AUG. But that earthy matter of which the flesh of men is made perishes not before God; but into whatsoever dust or ashes reduced, into whatsoever gases or vapours dispersed, into whatsoever other bodies incorporated, though resolved into the elements, though become the food or part of the flesh of animals or men, yet is it in a moment of time restored to that human soul, which at the first quickened it that it became man, lived and grew. PSEUDO-CHRYS. But the Sadducees thought they had now discovered a most convincing argument in favour of their error. CHRYS. For because death to the Jews, who did all things for the present life, seemed an unmixed evil, Moses ordered that the wife of one who died without sons should be given to his brother, that a son might be born to the dead man by his brother, and his name should not perish, which

Acts 23, 8.

Greg. Mor. xiv. 55.

Aug. Enchir. 88.

Chrys. non occ.

was some alleviation of death. And none other but a brother or relation was commanded to take the wife of the dead; otherwise the child born would not have been considered the son of the dead; and also because a stranger could have no concern in establishing the house of him that was dead, as a brother whose kindred obliged him thereto. JEROME; As they disbelieved the resurrection of the body, and supposed that the soul perished with the body, they accordingly invent a fable to display the fondness of the belief of a resurrection. Thus they put forward a base fiction to overthrow the verity of the resurrection, and conclude with asking, *in the resurrection whose shall she be?* Though it might be that such an instance might really occur in their nation.

AUG. Mystically; by these seven brethren are understood the wicked, who could not bring forth the fruit of righteousness in the earth through all the seven ages of the world, during which this earth has being, for afterwards this earth also shall pass away, through which all those seven passed away unfruitful. Aug. Quæst. Ev. i. 32.

PSEUDO-CHRYS. Wisely does He first convict them of folly, in that they did not read; and afterwards of ignorance, in that they did not know God. For of diligence in reading springs knowledge of God, but ignorance is the offspring of neglect. JEROME; They therefore err because they know not the Scriptures; and because they know not the power of God. ORIGEN; Two things there are which He says they know not, the Scriptures and the power of God, by which is brought to pass the resurrection, and the new life in it. Or by the power of God, which the Lord here convicts the Sadducees that they knew not, He intends Himself, who was the power of God; and Him they knew not, as not knowing the Scriptures which spoke of Him; and thence also they believed not the resurrection, which He should effect. But it is asked when the Saviour says, *Ye do err not knowing the Scriptures*, if He means that this text, *They neither marry, nor are given in marriage*, is in some Scripture, though it is not read in the Old Testament? We say that these very words are indeed not found, but that the truth is in a mystery implied in the moral sense of Scripture; the Law, which is *a shadow of good things to come*, whenever it speaks of husbands and wives, speaks chiefly of spiritual 1 Cor. 1, 24.

wedlock. But neither this do I find any where spoken in Scripture that the Saints shall be after their departure as the Angels of God, unless one will understand this also to be inferred morally; as where it is said, *And thou shalt go to thy fathers*, and *He was gathered to his people.* Or one may say; He blamed them that they read not the other Scriptures which are besides the Law, and therefore they erred. Another says, That they knew not the Scriptures of the Mosaic Law, for this reason, that they did not sift their divine sense. Pseudo-Chrys. Or, when He says, *In the resurrection they neither marry nor are given in marriage*, He referred to what He had said, *Ye know not the power of God;* but when He proceeded, *I am the God of Abraham, &c.* to that *Ye know not the Scriptures.* And thus ought we to do; to cavillers first to set forth Scripture authority on any question, and then to shew the grounds of reason; but to those who ask out of ignorance to shew first the reason, and then the authority. For cavillers ought to be refuted, enquirers taught. To these then who put their question in ignorance, He first shews the reason, saying, *In the resurrection they neither marry nor are given in marriage.* Jerome; In these words the Latin language cannot follow the Greek idiom. For the Latin word 'nubere' is correctly said only of the woman. But we must take it so as to understand *marry* of men, *to be given in marriage* of women. Pseudo-Chrys. In this life that we may die, therefore are we born; and we marry to the end that that which death consumes, birth may replenish; therefore where the law of death is taken away, the cause of birth is taken away likewise. Hilary; It had been enough to have cut off this opinion of the Sadducees of sensual enjoyment, that where the function ceased, the empty pleasure of the body accompanying it ceased also; but He adds, *But are as the Angels of God in heaven.* Chrys. Which is an apt reply to their question. For their reason for judging that there would be no resurrection, was that they supposed that their condition when risen would be the same; this reason then He removes by shewing that their condition would be altered. Pseudo-Chrys. It should be noted, that when He spoke of fasting, alms, and other spiritual virtues, He did not bring

Gen. 15, 15.
Gen. 25, 8.

in the comparison of Angels, but only here where He speaks of the ceasing of marriage. For as all acts of the flesh are animal acts, but this of lust especially so; so all the virtues are angelic acts, but especially chastity, by which our nature is bound to the other virtues. JEROME; This that is added, *But are as the Angels of God in heaven*, is an assurance that our conversation in heaven shall be spiritual. DIONYS. For then when we shall be incorruptible and immortal, by the visible presence of God Himself we shall be filled with most chaste contemplations, and shall share the gift of light to the understanding in our impassible and immaterial soul after the fashion of the exalted souls in heaven; on which account it is said that we shall be equal to the Angels. HILARY; The same cavil that the Sadducees here offer respecting marriage is renewed by many who ask in what form the female sex shall rise again. But what the authority of Scripture leads us to think concerning the Angels, so must we suppose that it will be with women in the resurrection of our species. AUG. To me they seem to think most justly, who doubt not that both sexes shall rise again. For there shall be no desire which is the cause of confusion, for before they had sinned they were naked; and that nature which they then had shall be preserved, which was quit both of conception and of child-birth. Also the members of the woman shall not be adapted to their former use, but framed for a new beauty, one by which the beholder is not allured to lust, which shall not then be, but God's wisdom and mercy shall be praised, which made that to be which was not, and delivered from corruption that which was made. JEROME; For none could say of a stone and a tree or inanimate things, that they shall not marry nor be given in marriage, but of such things only as having capacity for marriage, shall yet in a sort not marry. RABAN. These things which are spoken concerning the conditions of the resurrection He spoke in answer to their enquiry, but of the resurrection itself He replies aptly against their unbelief. CHRYS. And because they had put forward Moses in their question, He confutes them by Moses, adding, *But concerning the resurrection of the dead, have ye not read.* JEROME; In proof of the resurrection there were many plainer passages

Dionys. de Divin. Nom. i.

Aug. de Civ. Dei, xxii. 17.

which He might have cited; among others that of Isaiah, *The dead shall be raised; they that are in the tombs shall rise again:* and in another place, *Many of them that sleep in the dust of the earth shall awake.* It is enquired therefore why the Lord should have chosen this testimony which seems ambiguous, and not sufficiently belonging to the truth of the resurrection; and as if by this He had proved the point adds, *He is not the God of the dead, but of the living.* We have said above that the Sadducees confessed neither Angel, nor spirit, nor resurrection of the body, and taught also the death of the soul. But they also received only the five books of Moses, rejecting the Prophets. It would have been foolish therefore to have brought forward testimonies whose authority they did not admit. To prove the immortality of souls therefore, He brings forward an instance out of Moses, *I am the God of Abraham, &c.* and then straight subjoins, *He is not the God of the dead, but of the living;* so that having established that souls abide after death, (forasmuch as God could not be the God of those who had no existence any where,) there might fitly come in the resurrection of bodies which had together with their souls done good or evil. CHRYS. How then is it said in another place, *Whether we live or die, we are the Lord's.* This which is said here differs from that. The dead are the Lord's, those, that is, who are to live again, not those who have disappeared for ever, and shall not rise again. HILARY; It should be further considered, that this was said to Moses at a time when those holy Patriarchs had gone to their rest. They therefore of whom He was the God were in being; for they could have had nothing, if they had not been in being; for in the nature of things that, of which somewhat else is, must have itself a being; so they who have a God must themselves be alive, since God is eternal, and it is not possible that that which is dead should have that which is eternal. How then shall it be affirmed that those do not, and shall not hereafter, exist, of whom Eternity itself has said that He is? ORIGEN; God moreover is He who says, *I am that I am;* so that it is impossible that He should be called the God of those who are not. And see that He said not, I am the God of Abraham, Isaac, and Jacob, but *The God of Abraham, the God of Isaac, and the God of Jacob.* But in another place He said thus,

Is. 26, 29. juxta Lxx. Dan. 12, 2.

Rom. 14, 8.

Ex. 3, 14.

The God of the Hebrews hath sent me unto thee. For they who in comparison of other men are most perfect before God, have God entirely in them, wherefore He is not said to be their God in common, but of each in particular. As when we say, That farm is theirs, we shew that each of them does not own the whole of it; but when we say, That farm is his, we mean that he is owner of the whole of it. When then it is said, *The God of the Hebrews*, this shews their imperfection, that each of them has some small portion in God. But it is said, *The God of Abraham, the God of Isaac, and the God of Jacob*, because each one of these possessed God entirely. And it is to the no small honour of the Patriarchs that they lived to God. AUG. Seasonably may we confute the Manichæans by this same passage by which the Sadducees were then confuted, for they too though in another manner deny the resurrection. ID. God is therefore called in particular *The God of Abraham, the God of Isaac, and the God of Jacob*, because in these three are expressed all the modes of begetting the sons of God. For God begets most times of a good preacher a good son, and of a bad preacher a bad son. This is signified in Abraham, who of a free woman had a believing son, and of a bondslave an unbelieving son. Sometimes indeed of a good preacher He begets both good and bad sons, which is signified in Isaac, who of the same free woman begot one good and the other bad. And sometimes He begets good sons both of good and bad preachers; which is signified in Jacob, who begot good sons both of free women and of bondmaids. PSEUDO-CHRYS. And see how the assault of the Jews against Christ becomes more faint. Their first challenge was in a threatening tone, *By what authority doest thou these things*, to oppose which firmness of spirit was needed. Their second was with guile, to meet which was needed wisdom. This last was with ignorant presumption which is easier to cope with than the others. For he that thinks he knows somewhat, when he knows nothing, is an easy conquest for one who has understanding. Thus the attacks of an enemy are vehement at first, but if one endure them with a courageous spirit, he will find them more feeble. *And when the multitudes heard this, they were astonished at his doctrine.* REMIG. Not the Sadducees but the multitudes

Exod. 7, 16.

Aug. cont. Faust. xvi. 24.

Aug. in Joan. Tr. xi. 8.

were astonished. This is daily done in the Church; when by Divine inspiration the adversaries of the Church are overcome, the multitude of the faithful rejoice.

34. But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35. Then one of them, which was a Lawyer, asked him a question, tempting him, and saying,

36. Master, which is the great commandment in the Law?

37. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38. This is the first and great commandment.

39. And the second is like unto it, Thou shalt love thy neighbour as thyself.

40. On these two commandments hang all the Law and the Prophets.

Jerome. The Pharisees having been themselves already confuted (in the matter of the denarius), and now seeing their adversaries also overthrown, should have taken warning to attempt no further deceit against Him; but hate and jealousy are the parents of impudence. Origen; Jesus had put the Sadducees to silence, to shew that the tongue of falsehood is silenced by the brightness of truth. For as it belongs to the righteous man to be silent when it is good to be silent, and to speak when it is good to speak, and not to hold his peace; so it belongs to every teacher of a lie not indeed to be silent, but to be silent as far as any good purpose is concerned. Jerome; The Pharisees and Sadducees, thus foes to one another, unite in one common purpose to tempt Jesus. Pseudo-Chrys. Or the Pharisees meet together, that their numbers may silence Him whom their reasonings could not confute; thus, while they array numbers against Him, shewing that truth failed them; they said among themselves, Let one speak for all, and all speak, through one, so if He prevail, the victory may seem to belong to all; if He be overthrown, the defeat may rest with Him alone; so it follows, *Then one of*

them, a teacher of the Law, asked him a question, tempting him. ORIGEN; All who thus ask questions of any teacher to try him, and not to learn of him, we must regard as brethren of this Pharisee, according to what is said below, *Inasmuch as ye have done it unto one of the least of mine, ye have done it unto me.* AUG. Let no one find a difficulty in this, that Matthew speaks of this man as putting his question to tempt the Lord, whereas Mark does not mention this, but concludes with what the Lord said to him upon his answering wisely, *Thou art not far from the kingdom of God.* For it is possible that, though he came to tempt, yet the Lord's answer may have wrought correction within him. Or, the tempting here meant need not be that of one designing to deceive an enemy, but rather the cautious approach of one making proof of a stranger. And that is not written in vain, *Whoso believeth lightly, he is of a vain heart.* ORIGEN; He said *Master* tempting Him, for none but a disciple would thus address Christ. Whoever then does not learn of the Word, nor yields himself wholly up to it, yet calls it Master, he is brother to this Pharisee thus tempting Christ. Perhaps while they read the Law before the Saviour's coming, it was a question among them which was the great commandment in it; nor would the Pharisee have asked this, if it had not been long time enquired among themselves, but never found till Jesus came and declared it. PSEUDO-CHRYS. He who now enquires for the greatest commandment had not observed the least. He only ought to seek for a higher righteousness who has fulfilled the lower. JEROME; Or he enquires not for the sake of the commands, but which is the first and great commandment, that seeing all that God commands is great, he may have occasion to cavil whatever the answer be. PSEUDO-CHRYS. But the Lord so answers him, as at once to lay bare the dissimulation of his enquiry, *Jesus saith unto him, Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. Thou shalt love,* not 'fear,' for to love is more than to fear; to fear belongs to slaves, to love to sons; fear is in compulsion, love in freedom. Whoso serves God in fear escapes punishment, but has not the reward of righteousness because he did well unwillingly through fear. God does not desire to be served servilely by

Matt. 25, 40.

Aug. de Cons. Ev. ii. 73.

Mark 12, 34.

Eccles. 19, 4.

men as a master, but to be loved as a father, for that He has given the spirit of adoption to men. But to love God with the whole heart, is to have the heart inclined to the love of no one thing more than of God. To love God again with the whole soul is to have the mind stayed upon the truth, and to be firm in the faith. For the love of the heart and the love of the soul are different. The first is in a sort carnal, that we should love God even with our flesh, which we cannot do unless we first depart from the love of the things of this world. The love of the heart is felt in the heart, but the love of the soul is not felt, but is perceived because it consists in a judgment of the soul. For he who believes that all good is in God, and that without Him is no good, he loves God with his whole soul. But to love God with the whole mind, is to have all the faculties open and unoccupied for Him. He only loves God with his whole mind, whose intellect ministers to God, whose wisdom is employed about God, whose thoughts travail in the things of God, and whose memory holds the things which are good.

Aug. de Doctr. Christ. i. 22.

Aug. Or otherwise; You are commanded to love God *with all thy heart*, that your whole thoughts—*with all thy soul*, that your whole life—*with all thy mind*, that your whole understanding—may be given to Him from whom you have that you give. Thus He has left no part of our life which may justly be unfilled of Him, or give place to the desire after any other final good[1]; but if aught else present itself for the soul's love, it should be absorbed into that channel in which the whole current of love runs. For man is then the most perfect when his whole life tends towards the life[2] unchangeable, and clings to it with the whole purpose of his soul. Gloss. Or, *with all thy heart*, i. e. understanding; *with all thy soul*, i. e. thy will; *with all thy mind*, i. e. memory; so you shall think, will, remember nothing contrary to Him. Origen; Or otherwise; *With all thy heart*, that is, in all recollection, act, thought; *with all thy soul*, to be ready, that is, to lay it down for God's religion; *with all thy mind*, bringing forth nothing but what is of God. And consider whether you cannot thus take the *heart* of the understanding, by which we contemplate things intellectual, and the *mind* of that by which we utter thoughts, walking as it were with the mind through each expression,

[1] alia re frui.

[2] al. bonum. Gloss. interlin.

and uttering it. If the Lord had given no answer to the Pharisee who thus tempted Him, we should have judged that there was no commandment greater than the rest. But when the Lord adds, *This is the first and great commandment*, we learn how we ought to think of the commandments, that there is a great one, and that there are less down to the least. And the Lord says not only that it is a great, but that it is the first commandment, not in order of Scripture, but in supremacy of value. They only take upon them the greatness and supremacy of this precept, who not only love the Lord their God, but add these three conditions. Nor did He only teach the first and great commandment, but added that there was a second like unto the first, *Thou shalt love thy neighbour as thyself.* But if *Whoso loveth iniquity hath hated his own soul*, it is manifest that he does not love his neighbour as himself, when he does not love himself. AUG. It is clear that every man is to be regarded as a neighbour, because evil is to be done to no man. Further, if every one to whom we are bound to shew service of mercy, or who is bound to shew it to us, be rightly called our neighbour, it is manifest that in this precept are comprehended the holy Angels who perform for us those services of which we may read in Scripture. Whence also our Lord Himself would be called our neighbour; for it was Himself whom He represents as the good Samaritan, who gave succour to the man who was left half-dead by the way. ID. He that loves men ought to love them either because they are righteous, or that they may be righteous; and so also ought he to love himself either for that he is, or that he may be righteous. And thus without peril he may love his neighbour as himself. ID. But if even yourself you ought not to love for your own sake, but because of Him in whom is the rightful end of your love, let not another man be displeased that you love even him for God's sake. Whoso then rightly loves his neighbour, ought to endeavour with him that he also with his whole heart love God. PSEUDO-CHRYS. But who loves man is as who loves God; for man is God's image, wherein God is loved, as a King is honoured in his statue. For this cause this commandment is said to be like the first. HILARY; Or otherwise; That the second command is like

Ps.11,5.

Aug. de Doctr. Christ. i. 30. vid. Rom.13, 10.

Aug. de Trin. viii. 6.

Aug. de Doctr. Christ.i. 22.

the first signifies that the obligation and merit of both are alike; for no love of God without Christ, or of Christ without God, can profit to salvation.

It follows, *On these two commandments hang all the Law and the Prophets.* Aug. *Hang*, that is, refer thither as their end. Raban. For to these two commandments belongs the whole decalogue; the commandments of the first table to the love of God, those of the second to the love of our neighbour. Origen; Or, because he that has fulfilled the things that are written concerning the love of God and our neighbour, is worthy to receive from God the great reward, that he should be enabled to understand the Law and the Prophets. Aug. Since there are two commandments, the love of God and the love of our neighbour, on which hang the Law and the Prophets, not without reason does Scripture put one for both; sometimes the love of God; as in that, *We know that all things work together for good to them that love God;* and sometimes the love of our neighbour; as in that, *All the law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself.* And that because if a man love his neighbour, it follows therefrom that he loves God also; for it is the selfsame affection by which we love God, and by which we love our neighbour, save that we love God for Himself, but ourselves and our neighbour for God's sake. Id. But since the Divine substance is more excellent and higher than our nature, the command to love God is distinct from that to love our neighbour. But if by yourself, you understand your whole self, that is both your soul and your body, and in like manner of your neighbour, there is no sort of things to be loved omitted in these commands. The love of God goes first, and the rule thereof is so set out to us as to make all other loves center in that, so that nothing seems said of loving yourself. But then follows, *Thou shalt love thy neighbour as thyself*, so that love of yourself is not omitted.

Aug. Quæst, Ev. i. 33.

Aug. de Trin. viii. 7.

Rom. 8, 28.

Gal. 5, 14.

Aug. De Doctr. Christ. i. 30. et 26.

41. While the Pharisees were gathered together, Jesus asked them,

42. Saying, What think ye of Christ? whose son is he? They say unto him, The Son of David.

43. He saith unto them, How then doth David in spirit call him Lord, saying,

44. The Lord saith unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45. If David then call him Lord, how is he his son?

46. And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

Pseudo-Chrys. The Jews tempted Christ, supposing Him to be mere man; had they believed Him to be the Son of God, they would not have tempted Him. Christ therefore, willing to shew that He knew the treachery of their hearts, and that He was God, yet would not declare this truth to them plainly, that they might not take occasion thence to charge Him with blasphemy, and yet would not totally conceal this truth; because to that end had He come that He should preach the truth; He therefore puts a question to them, such as should declare to them who He was; *What think ye of Christ? whose Son is He?* Chrys. He first asked His disciples what others said of Christ, and then what they themselves said; but not so to these. For they would have said that He was a deceiver, and wicked. They thought that Christ was to be mere man, and therefore *they say unto Him, The Son of David.* To reprove this, He brings forward the Prophet, witnessing His dominion, proper Sonship, and His joint honour with His Father. Jerome; This passage is out of the 109th Psalm. Christ is therefore called David's Lord, not in respect of His descent from him, but in respect of His eternal generation from the Father, wherein He was before His fleshly Father. And he calls Him Lord, not by a mere chance, nor of his own thought, but by the Holy Spirit. Remig. That He says, *Sit thou on my right hand,* is not to be taken as though God had a body, and either a right hand or a left hand; but to sit on the right hand of God is to abide in the honour and equality of the Father's majesty. Pseudo-Chrys. I suppose that He formed this question, not only against the Pharisees, but also against the heretics; for

Chrys. Hom. lxxi.

according to the flesh He was truly David's Son, but his Lord according to His Godhead. CHRYS. But He rests not with this, but that they may fear, He adds, *Till I make thine enemies thy footstool;* that at least by terror He might gain them. ORIGEN; For God puts Christ's enemies as a footstool beneath His feet, for their salvation as well as their destruction. REMIG. But *till* is used for indefinite time, that the meaning be, Sit Thou for ever, and for ever hold thine enemies beneath thy feet. GLOSS. That it is by the Father that the enemies are put under the Son, denotes not the Son's weakness, but the union of His nature with His Father. For the Son also puts under Him the Father's enemies, when He glorifies His name upon earth. He concludes from this authority, *If David then call Him Lord, how is He his son?* JEROME; This question is still available for us against the Jews; for these who believe that Christ is yet to come, assert that He is a mere man, though a holy one, of the race of David. Let us then thus taught by the Lord ask them, If He be mere man, and only the Son of David, how does David call Him his Lord? To evade the truth of this question, the Jews invent many frivolous answers. They allege Abraham's steward, he whose son was Eliezer of Damascus, and say that this Psalm was composed in his person, when after the overthrow of the five kings, the Lord God said to his lord Abraham, *Sit thou on my right hand, till I make thine enemies thy footstool.* Let us ask how Abraham could say the things that follow, and compel them to tell us how Abraham was born before Lucifer, and how he was a Priest after the order of Melchisedech, for whom Melchisedech brought bread and wine, and of whom he received tithes of the spoil? CHRYS. This conclusion He put to their questionings, as final, and sufficient to stop their mouth. Henceforward accordingly they held their peace, not by their own good-will, but from not having aught to say. ORIGEN; For had their question sprung of desire to know, He would never have proposed to them such things as should have deterred them from asking further. RABAN. Hence we learn that the poison of jealousy may be overcome, but can hardly of itself rest at peace.

Gloss. ap. Anselm.

CHAP. XXIII.

1. Then spake Jesus to the multitude, and to his disciples,

2. Saying, The Scribes and the Pharisees sit in Moses' seat:

3. All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.

4. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

Pseudo-Chrys. When the Lord had overthrown the Priests by His answer, and shewn their condition to be irremediable, forasmuch as clergy, when they do wickedly, cannot be amended, but laymen who have gone wrong are easily set right, He turns His discourse to His Apostles and the people. For that is an unprofitable word which silences one, without conveying improvement to another. Origen; The disciples of Christ are better than the common herd; and you may find in the Church such as with more ardent affection come to the word of God; these are Christ's disciples, the rest are only His people. And sometimes He speaks to His disciples alone, sometimes to the multitudes and His disciples together, as here. *The Scribes and Pharisees sit in Moses' seat*, as professing his Law, and boasting that they can interpret it. Those that do not depart from the letter of the Law are the Scribes; those who make high professions, and separate themselves from the vulgar as better than they, are called Pharisees, which signi-

fies 'separate.' Those who understand and expound Moses according to his spiritual meaning, these sit indeed on Moses' seat, but are neither Scribes nor Pharisees, but better than either, Christ's beloved disciples. Since His coming these have sat upon the seat of the Church, which is the seat of Christ. PSEUDO-CHRYS. But regard must be had to this, after what sort each man fills his seat; for not the seat makes the Priest, but the Priest the seat; the place does not consecrate the man, but the man the place. A wicked Priest derives guilt and not honour from his Priesthood. CHRYS. But that none should say, For this cause am I slack to practise, because my instructor is evil, He removes every such plea, saying, *All therefore whatsoever they say unto you, that observe and do,* for they speak not their own, but God's, which things He taught through Moses in the Law. And look with how great honour He speaks of Moses, shewing again what harmony there is with the Old Testament. ORIGEN; But if the Scribes and Pharisees who sit in Moses' seat are the teachers of the Jews, teaching the commandments of the Law according to the letter, how is this that the Lord bids us do after all things which they say; but the Apostles in the Acts forbid the believers to do according to the letter of the Law. These indeed taught after the letter, not understanding the Law spiritually. Whatsoever they say to us out of the Law, with understanding of its sense, that we do and keep, not doing after their works, for they do not what the law enjoins, nor perceive the veil that is upon the letter of the Law. Or by *all* we are not to understand every thing in the Law, many things for example relating to the sacrifices, and the like, but such as concern our conduct. But why did He command this not of the Law of grace, but of the doctrine of Moses? Because truly it was not the time to publish the commandments of the New Law before the season of His passion. I think also that He had herein something further in view. He was about to bring many things against the Scribes and Pharisees in His discourse following, wherefore that vain men might not think that He coveted their place of authority, or spoke thus out of enmity to them, he first puts away from Himself this suspicion, and then begins to reprove them, that the people might not fall into their

Chrys. Hom. lxxii.

Acts 15, 19.

faults; and that, because they ought to hear them, they should not think that therefore they ought to imitate them in their works, He adds, *But do ye not after their works.* What can be more pitiable than such a teacher, whose life to imitate is ruin, to refuse to follow is salvation for his disciples? Pseudo-Chrys. But as gold is picked out of the dross, and the dross is left, so hearers may take doctrine and leave practice, for good doctrine oft comes from an evil man. But as Priests judge it better to teach the bad for the sake of the good, rather than to neglect the good for the sake of the bad; so also let those who are set under them pay respect to the bad Priests for the sake of the good, that the good may not be despised because of the bad; for it is better to give the bad what is not their due, rather than to defraud the good of what is justly theirs. Chrys. Look with what He begins His reproof of them, *For they say, and do not.* Every one who transgresses the Law is deserving of blame, but especially he who has the post of instruction. And this for a threefold cause; first, because he is a transgressor; secondly, because when he ought to set others right, he himself halts; thirdly, because, being in the rank of a teacher, his influence is more corrupting. Again, He brings a further charge against them, that they oppress those that are put under them; *They bind heavy burdens;* in this He shews a double evil in them; that they exacted without any allowance the utmost rigour of life from those that were put under them, while they allowed themselves large licence herein. But a good ruler should do the contrary of this, to be to himself a severe judge, to others a merciful one. Observe in what forcible words He utters His reproof; He says not they cannot, but *they will not*; and not, lift them, but *touch them with one of their fingers.* Pseudo-Chrys. And to the Scribes and Pharisees of whom He is now speaking, *heavy burdens not to be borne* are the commandments of the Law; as St. Peter speaks in the Acts, *Why seek ye to put a yoke upon the neck of the disciples, which neither we nor our fathers were able to bear?* For commending the burdens of the Law by fabulous proofs, they bound as it were the shoulders of the heart of their hearers with bands, that thus tied as though with proof of reason to them, they might not fling

Acts 15, 10.

them off; but themselves did not in the least measure fulfil them, that is, not only did not wholly, but did not so much as attempt to. Gloss. Or, *bind burdens*, that is, gather traditions from all sides, not to aid, but to burden the conscience. Jerome; But all these things, the shoulders, the finger, the burdens, and the bands with which they bind the burdens, have a spiritual meaning. Herein also the Lord speaks generally against all masters who enjoin high things, but do not even little things. Pseudo-Chrys. Such also are they who lay a heavy burden upon those who come to penitence, so that while men would avoid present punishment, they overlook that which is to come. For if you lay upon a boy's shoulders a burden more than he can bear, he must needs either cast it off, or be broken down by it; so the man on whom you lay too grievous a burden of penance must either wholly refuse it, or if he submit himself to it will find himself unable to bear it, and so be offended, and sin worse. Also, if we should be wrong in imposing too light a penance, is it not better to have to answer for mercy than for severity? Where the master of the household is liberal, the steward should not be oppressive. If God be kind, should His Priest be harsh? Do you seek thereby the character of sanctity? Be strict in ordering your own life, in that of others lenient; let men hear of you as enjoining little, and performing much. The Priest who gives licence to himself, and exacts the utmost from others, is like a corrupt tax-gatherer in the state, who to ease himself taxes others heavily.

Gloss. interlin.

5. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

6. And love the uppermost rooms at feasts, and the chief seats in the synagogues,

7. And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.

9. And call no man your father upon the earth: for one is your Father, which is in heaven.

10. Neither be ye called masters: for one is your Master, even Christ.

11. But he that is greatest among you shall be your servant.

12. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

CHRYS. The Lord had charged the Scribes and Pharisees with harshness and neglect; He now brings forward their vain-glory, which made them depart from God. PSEUDO-CHRYS. Every substance breeds in itself that which destroys it, as wood the worm, and garments the moth; so the Devil strives to corrupt the ministry of the Priests, who are ordained for the edification of holiness, endeavouring that this good, while it is done to be seen of men, should be turned into evil. Take away this fault from the clergy, and you will have no further labour in their reform, for of this it comes that a clergyman who has sinned can hardly perform penance. Also the Lord here points out the cause why they could not believe in Christ, because nearly all they did was in order to be seen of men; for he whose desire is for earthly glory from men, cannot believe on Christ who preaches things heavenly. I have read one who interprets this place thus. *In Moses' seat*, that is, in the rank and degree instituted by Moses, the Scribes and Pharisees are seated unworthily, forasmuch as they preached to others the Law which foretold Christ's coming, but themselves did not receive Him when come. For this cause He exhorts the people to hear the Law which they preached, that is, to believe in Christ who was preached by the Law, but not to follow the Scribes and Pharisees in their disbelief of Him. And He shews the reason why they preached the coming of Christ out of the Law, yet did not believe on Him; namely, because they did not preach that Christ should come through any desire of His coming, but that they might be seen by men to be doctors of the Law. ORIGEN; And their works likewise they do to be seen of men, using outward circumcision, taking away actual leaven out of their houses,

and doing such like things. But Christ's disciples fulfil the
Rom. 2, 29. Law in things secret, being Jews inwardly, as the Apostle speaks. CHRYS. Note the intensive force of the words of His reproofs. He says not merely that they do their works to be seen of men, but added, *all their works.* And not only in great things but in some things trivial they were vainglorious, *They make broad their phylacteries and enlarge the borders of their garments.* JEROME; For the Lord, when He had given the commandments of the Law through Moses,
Deut. 6, 8. added at the end, *And thou shalt bind them for a sign upon thine hand, and they shall be ever before thine eyes;* the meaning of which is, Let my precepts be in thine hand so as to be fulfilled in thy works; let them be before thine eyes so as that thou shalt meditate upon them day and night. This the Pharisees misinterpreting, wrote on parchments the Decalogue of Moses, that is, the Ten Commandments, and folding them up, tied them on their forehead, so making them a crown for their head, that they should be always before their eyes. Moses had in another place given command that
Numb. 15, 39. they should make fringes of blue in the borders of their garments, to distinguish the people of Israel; that as in their bodies circumcision, so in their garments the fringe, might discriminate the Jewish nation. But these superstitious teachers, catching at popular favour, and making gain of silly women, made broad hems, and fastened them with sharp pins, that as they walked or sat they might be pricked, and by such monitors be recalled to the duties of God's ministry. This embroidery then of the Decalogue they called phylacteries, that is, conservatories, because those who wore them, wore them for their own protection and security. So little did the Pharisees understand that they were to be worn on the heart and not on the body; for in equal degree may cases and chests be said to have books, which assuredly have not the knowledge of God. PSEUDO-CHRYS. But after their example do many invent Hebrew names of Angels, and write them, and bind them on themselves, and they seem dreadful to such as are without understanding. Others again wear round their neck a portion of the Gospel written out. But is not the Gospel read every day in the Church, and heard by all? Those therefore who receive no profit from the Gospel

sounded in their ears, how shall the having them hung about their neck save them? Further, wherein is the virtue of the Gospel? in the shape of its letters, or in the understanding its meaning? If in the characters, you do well to hang them round your neck; if in their meaning, they are of more profit when laid up in the heart, than hung round the neck. But others explain this place thus, That they made broad their teachings concerning special observances, as phylacteries, or preservatives of salvation, preaching them continually to the people. And the broad fringes of their garments they explain of the same undue stress upon such commandments. JEROME; Seeing they thus make broad their phylacteries, and make them broad fringes, desiring to have glory of men, they are convicted also in other things; *For they love the uppermost rooms at feasts, and the chief seats in the synagogues.* RABAN. It should be noted, that He does not forbid those to whom this belongs by right of rank to be saluted in the forum, or to sit or recline in the highest room; but those who unduly desire these things, whether they obtain them or not, these He enjoins the believers to shun as wicked. PSEUDO-CHRYS. For He rebukes not those who recline in the highest place, but those who love such places, blaming the will not the deed. For to no purpose does he humble himself in place who exalts himself in heart. For some vain men hearing that it was a commendable thing to seat himself in the lowest place, chooses so to do; and thus not only does not put away the vanity of his heart, but adds this additional vain ostentation of his humility, as one who would be thought righteous and humble. For many proud men take the lowest place in their bodies, but in haughtiness of heart think themselves to be seated among the highest; and there are many humble men who, placed among the highest, are inwardly in their own esteem among the lowest. CHRYS. Observe where vain glory governed them, to wit, in the synagogues, whither they entered to guide others. It had been tolerable to have felt thus at feasts, notwithstanding that a doctor ought to be had in honour in all places alike, and not in the Churches only. But if it be blameworthy to love such things, how wrong is it to seek to attain them? PSEUDO-CHRYS. They love the first

salutations, first, that is, not in time only, before others; but in tone, that we should say with a loud voice, Hail, Rabbi; and in body that we should bow low our head; and in place, that the salutation should be in public. RABAN. And herein they are not without fault, that the same men should be concerned in the litigations of the forum, who in the synagogue in Moses' seat, seek to be called Rabbi by men. PSEUDO-CHRYS. That is, they wish *to be called*, not to be such; they desire the name, and neglect the duties. ORIGEN; And in the Church of Christ are found some who take to themselves the *uppermost places*, that is, become deacons; next they aspire to the *chief seats* of those that are called presbyters; and some intrigue to be styled among men Bishop, that is, to be called Rabbi. But Christ's disciple loves the uppermost place indeed, but at the spiritual banquet, where he may feed on the choicer morsels of spiritual food, for, with the Apostles who sit upon twelve thrones, he loves the chief seats, and hastes by his good works to render himself worthy of such seats; and he also loves salutations made in the heavenly market-place, that is, in the heavenly congregations of the primitive. But the righteous man would be called Rabbi, neither by man, nor by any other, because there is One Master of all men. CHRYS. Or otherwise; Of the foregoing things with which He had charged the Pharisees, He now passes over many as of no weight, and such as His disciples needed not to be instructed in; but that which was the cause of all evils, namely, ambition of the master's seat, that He insists upon to instruct His disciples. PSEUDO-CHRYS. *Be not ye called Rabbi*, that ye take not to yourselves what belongs to God. And call not others Rabbi, that ye pay not to men a divine honour. For One is the Master of all, who instructs all men by nature. For if man were taught by man, all men would learn that have teachers; but seeing it is not man that teaches, but God, many are taught, but few learn. Man cannot by teaching impart an understanding to man, but that understanding which is given by God man calls forth by schooling. HILARY; And that the disciples may ever remember that they are the children of one parent, and that by their new birth they have passed the limits of their earthly origin. JEROME;

Hieron. cont. Helvid. 15.

All men may be called brethren in affection, which is of two kinds, general and particular. Particular, by which all Christians are brethren; general, by which all men being born of one Father are bound together by like tie of kindred. PSEUDO-CHRYS. *And call no man your Father upon earth;* because in this world though man begets man, yet there is one Father who created all men. For we have not beginning of life from our parents, but we have our life transmitted through them[a]. ORIGEN; But who calls no man father upon earth? He who in every action done as before God, says, *Our Father, which art in Heaven.* GLOSS. Because it was clear who was the Father of all, by this which was said, *Which art in Heaven*, He would teach them who was the Master of all, and therefore repeats the same command concerning a master, *Neither be ye called masters; for one is your Master, even Christ.* CHRYS. Not that when Christ is here said to be our Master, the Father is excluded, as neither when God is said to be our Father, is Christ excluded, Who is the Father of men. JEROME; It is a difficulty that the Apostle against this command calls himself the teacher of the Gentiles; and that in monasteries in their common conversation, they call one another, Father. It is to be cleared thus. It is one thing to be father or master by nature, another by sufferance. Thus when we call any man our father, we do it to shew respect to his age, not as regarding him as the author of our being. We also call men 'Master,' from resemblance to a real master; and, not to use tedious repetition, as the One God and One Son, who are by nature, do not preclude us from calling others gods and sons by adoption, so the One Father and One Master, do not preclude us from speaking of

Gloss. non occ.

[a] The Catholic doctrine is, that *the man* is born from his parents, by propagation, but that the soul is immediately created by God, the human agency being but a certain disposition of matter—such that according to God's good pleasure, by a law which He has appointed, the gift of a soul is accorded to it. And thus, though a man's soul cannot be called the son of his parents, yet that compound nature of which the soul forms part, is such. That the soul is immediately from God by creation is the Catholic doctrine. St. Leo speaks of the Catholic faith consistently and truly, preaching that the souls of men, before they were breathed into their bodies, were not, nor are incorporated by any other but by God the Framer, Who is Creator of them as well as the bodies. Ep. 15, ad Turrib. 10. And so St. Hilary, "Every soul is the work of God, but the generation of the flesh is come from the flesh." De Trin. x. 20. Vide also Greg. Nyss. de Anim. p. 934. Ambros. de Noe. 4. Hieron. in Eccles. xii. 7.

other fathers and masters by an abuse of the terms. CHRYS. Not only does the Lord forbid us to seek supremacy, but would lead His hearer to the very opposite; *He that is greatest among you shall be your servant.* ORIGEN; Or otherwise; And if one minister the divine word, knowing that it is Christ that makes it to be fruitful, such a one professes himself a minister and not a master; whence it follows, *He that is greatest among you, let him be your servant.* As Christ Himself, who was in truth our Master, professed Himself a minister, saying, *I am in the midst of you as one that ministers.* And well does He conclude this prohibition of all vain-glory with the words, *And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.* REMIG. Which means that every one who thinks highly of his own deserts, shall be humbled before God; and every one who humbles himself concerning his good deeds, shall be exalted with God.

Luke 22, 27.

13. But woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

ORIGEN; Christ is truly the Son of that God Who gave the Law; after the example of the blessings pronounced in the Law, did Himself pronounce the blessings of them that are saved; and also after the cursings of the Law, He now sets forth a woe against sinners; *Woe unto you, Scribes and Pharisees, hypocrites.* They who allow that it is compatible with goodness to utter these denunciations against sinners, should understand that the purpose of God is the same in the cursings of the Law. Both the cursing there and the woe here fall upon the sinner not from Him who denounces, but from themselves who commit the sins which are denounced, and worthily bring upon themselves the inflictions of God's discipline, appointed for the turning of men to good. So a father rebuking a son utters words of cursing, but does not desire that he should become deserving of those curses, but rather that he should turn himself from them. He adds the cause

of this woe, *Ye shut up the kingdom of heaven against men; for ye neither go in yourselves, nor suffer them that are entering to go in.* These two commandments are by nature inseparable; because not to suffer others to enter in, is of itself enough to keep the hinderer out. PSEUDO-CHRYS. By *the kingdom of heaven* is meant the Scriptures, because in them the kingdom of heaven is lodged; the understanding of these is the door. Or the *kingdom of heaven* is the blessedness of heaven, and the door thereof Christ, by Whom men enter in. The door-keepers are the Priests, to whom is committed the word of teaching or interpreting Scripture, by which the door of truth is opened to men. The opening of this door is right interpretation. And observe that He said not, *Woe unto you,* for ye open, but, *for ye shut up;* the Scriptures then are not shut up, though they are obscure. ORIGEN; The Pharisees and the Scribes then would neither enter in, nor hear Him who said, *By me if any man enter in he shall be saved;* nor would they suffer those to enter in, who were able to have believed through the things which had been spoken before by the Law and the Prophets concerning Christ, but shut up the door with every kind of device to deter men from entering. Also they detracted from His teaching, denied all prophecy concerning Him, and blasphemed every miracle as deceitful, or wrought by the Devil. All who in their evil conversation set an example of sinning to the people, and who commit injustice, offending the weak, seem to shut up the kingdom of heaven before men. And this sin is found among the people, and chiefly among the doctors, when they teach men what the Gospel righteousness requires of them, but do not what they teach. But those who both teach and live well open to men the kingdom of heaven, and both enter in themselves, and invite others to enter in. Many also will not suffer those who are willing to enter into the kingdom of heaven, when they without reason excommunicate out of jealousy others who are better than themselves; thus they refuse them entrance, but these of sober spirit, overcoming by their patience this tyranny, although forbidden, yet enter in and inherit the kingdom. Also they who with much rashness have set themselves to the profession of teaching before they have learned, and fol-

John 10, 9.

lowing Jewish fables, detract from those who search out the higher things of Scripture; these do, as far as in them lies, shut out men from the kingdom of heaven.

14. Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

Chrys. Hom. lxxiii. CHRYS. Next the Lord rebukes them for their gluttony, and what was the worst, that not from the rich but from widows they took wherewith to fill their bellies, thus burdening the poverty of those whom they should have relieved.

Gloss. interlin. GLOSS. *Devour widows' houses*, that is, your superstitions have this only aim, namely, to make a gain of the people that is put under you. PSEUDO-CHRYS. The female sex is imprudent, as not contemplating with reason all that it sees or hears; and weak, as being easily turned either from bad to good, or from good to bad. The male sex is more prudent and hardy. And therefore pretenders to holiness practise most upon women, who are unable to see their hypocrisy, and are easily inclined to love them on the ground of religion. But widows they chiefly choose to attempt; first, because a woman who has her husband to advise her is not so readily deceived; and secondly, she has not the means of giving, being in the power of her husband. The Lord then, whilst He confounds the Jewish Priests, instructs the Christian that they should not frequent widows rather than others, for though their purpose may not be bad, it gives occasion to suspicions. CHRYS. The manner of this plundering is grievous, for they *make long prayers*. Every one who does evil deserves punishment; but he who takes occasion for his offence from religion, deserves more severe punishment; *Therefore ye shall receive the greater damnation.* PSEUDO-CHRYS. First, for that ye are wicked, and then because ye put on the cloak of sanctity. Your covetousness you dress up in the colour of religion, and use God's arms in the Devil's service, that iniquity may be loved while it is thought to be piety. HILARY; Or, because their observance of the king-

dom of heaven proceeds hence, that they may keep up their practice of going about to widows' houses, they shall therefore receive the heavier judgment, as having their own sin and the ignorance of others to answer for. GLOSS. Or, because *the servant that knew his Lord's will and did it not, shall be beaten with many stripes.* Gloss. interlin. Luke 12, 47.

15. Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, you make him twofold more the child of hell than yourselves.

CHRYS. This the next charge against them is, that they are unequal to the salvation of many, seeing they need so much labour to bring one to salvation; and not only are they slack in conversion, but destroy even those whom they do convert, by corrupting them by example of evil life. HILARY; That they compass sea and land signifies that throughout the whole world they shall be enemies of Christ's Gospel, and shall bring men under the yoke of the Law against the justification of faith. There were proselytes made into the Synagogue from among the Gentiles, the small number of whom is here denoted by what is said *one proselyte.* For after the preaching of Christ there was no faith left in their doctrine, but whoever was gained to the faith of the Jews became a child of hell. ORIGEN; For all who Judaize since the coming of the Saviour, are taught to follow the temper of those who cried at that time, *Crucify, crucify him.* HILARY; And he becomes the child of a twofold punishment, because he has not obtained remission of his Gentile sins, and because he has joined the society of those who persecuted Christ. JEROME; Or otherwise; The Scribes and Pharisees compassed the whole world to make proselytes of the Gentiles, that is, to mix the uncircumcised stranger with the people of God. PSEUDO-CHRYS. And that not of compassion from desire to save him whom they taught, but either from covetousness, that the greater number of worshippers might increase the number of offerings made in sacrifice, or out of vain glory. For he who sinks himself in a slough of sins, how should he be desirous to rescue another

out of them? Will a man be more merciful to another than to himself? By a man's actions therefore it may be known whether he seeks another's conversion for God's sake, or out of vain glory. GREG. But forasmuch as hypocrites though they do ever crooked things, yet cease not to speak right things, and thus by their good instructions beget sons, but are not able to bring them up by good life, but the more they give themselves up to worldly works, the more willingly do they suffer those whom they have begotten to work the same. And because their hearts are hardened, these very sons whom they have begotten they do not own by any sign of the affection due. Wherefore it is here said of the hypocrites, *And when he is made, ye make him twofold more the child of hell than yourselves.* AUG. This He said not because proselytes were circumcised, but because they imitated the lives of those from following whom He had prohibited His disciples, saying, *Do ye not after their works.* Two things are observable in this command; first, the honour shewn to Moses' teaching, that even wicked men when sitting in his seat are compelled to teach good things; and that the proselyte is made a child of hell, not by hearing the words of the Law, but by following their doings. And *twofold more* than they for this reason, that he neglects to fulfil what he had undertaken of his own choice, having been not born a Jew, but of free will become a Jew. JEROME; Or, because before while he was a Gentile he erred in ignorance, and was only a child of hell; but seeing the vices of his masters, and understanding that they destroyed in their actions what they taught in words, he returns to his vomit, and becoming a Gentile, he is worthy of greater punishment as one that has deserted his cause. PSEUDO-CHRYS. Or, because while he was a worshipper of idols, he observed righteousness even because of men; but when he became a Jew, prompted by the example of evil teachers, he became worse than his teachers. CHRYS. For a disciple imitates a virtuous master, but goes beyond a vicious one. JEROME; He is called a *child of hell* in the same way as one is said to be a child of perdition, and a child of this world; every man is called the son of him whose works he does. ORIGEN; From this place we learn that there will be a difference of

Greg. Mor. xxxi. 9.

Aug. cont. Faust. xvi. 29. et cf. cont. Adimant. 16.

Matt. 23, 3.

torment in hell, seeing one is here said to be singly a child of hell, another twofold. And we ought to consider here whether it is possible that a man should be generally a child of hell, as a Jew, suppose, or a Gentile, or whether specially so in consequence of some particular sins; that as a righteous man is increased in glory by the abundance of his righteousnesses, so a sinner's punishment is increased manifold by the number of his sins.

16. Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

17. Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

18. And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

19. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

20. Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

JEROME; As by making broad phylacteries and fringes they sought after the reputation of sanctity, and made this again a means of gain, so now He charges them with being teachers of wickedness by their fraudulent pretence of tradition. For when in any dispute or quarrel, or ambiguous cause, one swore by the temple, and was afterwards convicted of falsehood, he was not held guilty. This is what is meant by that, *Whosoever shall swear by the temple, it is nothing*, that is, he owes nothing, But if he had

sworn by the gold, or by the money which was offered to the Priests in the temple, he was immediately compelled to pay down that by which he had sworn. PSEUDO-CHRYS. The temple pertains to God's glory, and to man's spiritual salvation, but the gold of the temple though it pertains to the glory of God, yet does it more so to the delight of man, and the profit of the Priests. The Jews then pronounced the gold which delighted them, and the gifts which fed them, to be more holy than the temple, that they might make men more disposed to offer gifts, than to pour out prayers in the temple. Whence the Lord suitably reproves them in these words. Yet have some Christians at present an equally foolish notion. See, they say, in any suit if one swear by God, it seems nought; but if one swear by the Gospel, he seems to have done some great thing. To whom we shall say in like manner, *Ye fools and blind!* the Scriptures were written because of God, God is not because of the Scriptures. Greater therefore is God, than what is hallowed by Him. JEROME; Again, if one swore by the altar, none held him guilty of perjury; but if he swore by the gift or the victims or the other things which are offered to God upon the altar, this they exacted most rigorously. And all this they did not out of fear of God, but out of covetousness. Thus the Lord charges them with both folly and fraud, inasmuch as the altar is much greater than the victims which are sanctified by the altar. GLOSS. And lest their infatuation should go so far, that they should affirm that the gold was more holy than the temple, and the gift than the altar, He argues on another ground, that in the oath which is sworn by the temple and the altar is contained the oath by the gold or by the gift. ORIGEN; In like manner the custom which the Jews had of swearing by the Heaven He reprobates. For they did not, as they supposed, avoid the danger of taking an oath by God, because, *Whoso sweareth by heaven, sweareth by the throne of God, and by him that sitteth thereon.* GLOSS. For whoso swears by the creature that is subject, swears by the Divinity that rules over the creation.

Gloss. non occ.

Gloss. ord.

ORIGEN; Now an oath is in confirmation of somewhat that has been spoken. The oath here then may signify testimony of Scripture which we produce in confirmation of that word which we speak. So that Divine Scripture is the temple of God,

the gold is the meaning which it contains. As the gold which is outside the Temple is not sanctified, so all thoughts which are without divine Scripture, however admirable they may seem, are not hallowed. We ought not therefore to bring any speculations of our own for the confirmation of doctrine, unless such as we can shew are hallowed by being contained in divine Scripture. The altar is the human heart, which is the chief thing in man. The offerings and gifts that are hid upon the altar, are every thing which are done in the heart, as to pray, to sing, to do alms, to fast. Every offering of a man then is sanctified by his heart, by which the offering is made. There cannot therefore be a more honourable offering than the heart of man, out of which the offering proceeds. If then one's conscience does not smite him, he has confidence towards God, not by reason of his gifts, but so to speak because he has rightly ordered the altar of his heart. Thirdly, we may say that over the temple, that is over every Scripture, and over the altar, that is over every heart, there is a certain meaning which is called the Heaven, the throne of God Himself, in which we shall be able to see the things that are revealed face to face, when that which is perfect is come. HILARY; For since Christ is come, reliance upon the Law is vain; for not Christ by the Law, but the Law by Christ, is sanctified, in whom it rests as on a seat or throne; so are they fools and blind, who, overlooking the sanctifier, pay honour to the things sanctified. AUG. The temple and altar we may also understand of Christ Himself; the gold and the gifts, of the praise and sacrifice of prayer which we offer in Him and through Him. For not He by them, but they by Him, are sanctified. Aug. Quæst. Ev. i. 34.

23. Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weighter matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24. Ye blind guides, which strain at a gnat, and swallow a camel.

Chrys. The Lord had said above that they bound heavy burdens upon others, which they themselves would not touch; He now again shews how they aimed at being correct in little things, but neglected weighty matters. Jerome; The Lord had commanded, that for the maintenance of the Priests and Levites, whose portion was the Lord, tithes of every thing should be offered in the temple. Accordingly, the Pharisees (to dismiss mystical expositions) concerned themselves about this alone, that these trifling things should be paid in, but lightly esteemed other things which were weighty. He charges them then with covetousness in exacting carefully the tithes of worthless herbs, while they neglected justice in their transactions of business, mercy to the poor, and faith toward God, which are weighty things. Pseudo-Chrys. Or, because these covetous Priests, when any one did not bring his tithes of the smallest thing, made it a matter of grave reprehension; but when one injured his neighbour or sinned against God, they were at no pains to reprove him, careful only of their own profit, neglecting the glory of God, and the salvation of men. For to observe righteousness, to do mercy, and to have faith, these things God commanded for His own glory; but the payment of tithes He established for the support of the Priests, so that the Priests should minister to the people in spiritual things, and the people supply the Priests with carnal things. Thus is it at this time, when all are careful of their own honour, none of God's honour; they jealously protect their own rights, but will not bestow any pains in the service of the Church. If the people pay not their tithes duly, they murmur; but if they see the people in sin, they utter not a word against them. But because some of the Scribes and Pharisees, to whom He is now speaking, were of the people, it is not unsuitable to make a different interpretation; and 'to tithe' may be used as well of him who pays, as of him who receives, tithes. The Scribes then and Pharisees offered tithes of the very best things for the purpose of displaying their righteousness; but in their judgments they were unjust, without mercy for their brethren, without faith for the truth.

Origen; But because it was possible that some, hearing the Lord speak thus, might thereupon neglect paying tithes

of small things, He prudently adds, *These things ought ye to have done*, (i. e. justice, mercy, and faith,) *and not to leave the others undone*, i. e. the tithing of mint, anise, and cummin. REMIG. In these words the Lord shews that all the commandments of the Law, greatest and least, are to be fulfilled. They also are refuted who give alms of the fruits of the earth, supposing that thus they cannot sin, whereas their alms profit them nothing unless they are careful to keep themselves from sin. HILARY; And because it was much less guilt to omit the tithing of herbs than a duty of benevolence, the Lord derides them, *Ye blind guides, which strain out a gnat, and swallow a camel.* JEROME; The *camel* I suppose to mean the weighty precepts, judgment, mercy, and faith; the *gnat*, the tithing of mint, anise, and cummin, and other valueless herbs. The greater of God's commands we *swallow* and overlook, but shew our carelessness by a religious scrupulousness in little things which bring profit with them. ORIGEN; Or, *straining out a gnat*, that is, putting from them small sins; *swallowing a camel*, that is, committing great sins, which He calls camels, from the size and distorted shape of that animal. Morally, The Scribes are those who think nothing else contained in Scripture than the bare letter exhibits; the Pharisees are all those who esteem themselves righteous, and separate themselves from others, saying, 'Come not nigh me, for I am clean.' *Mint, anise, and cummin*, are the seasoning, not the substantial part of food; as in our life and conversation there are some things necessary to justification, as judgment, mercy, and faith; and others which are like the seasoning of our actions, giving them a flavour and sweetness, as abstinence from laughter, fasting, bending the knee, and such like. How shall they not be judged blind who see not that it is of little avail to be a careful dispenser in the least things, if things of chief moment are neglected? These His present discourse overthrows; not forbidding to observe the little things, but bidding to keep more carefully the chief things. GREG. Or otherwise; The gnat stings while it hums; the camel bows its back to receive its load. The Jews then *strained off the gnat*, when they prayed to have the seditious robber released to them; and they swal- Greg. Mor. i. 15.

lowed the camel, when they sought with shouts the death of Him who had voluntarily taken on Him the burden of our mortality.

25. Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

JEROME; In different words, but to the same purport as before, He reproves the hypocrisy and dissimulation of the Pharisees, that they shewed one face to men abroad, but wore another at home. He means not here, that their scrupulousness respecting the cup and the platter was of any importance, but that they affected it to pass off their sanctity upon men; which is clear from His adding, *but inwardly ye are full of ravening and uncleanness.* PSEUDO-CHRYS. Or, He means that the Jews whenever they were to enter the temple or to offer sacrifice, or on any festivals, used to wash themselves, their clothes, and their vessels, but none cleansed himself from his sins; but God neither commends bodily cleanliness, nor condemns the contrary. But suppose foulness of person or of vessels were offensive to God, which must become foul by being used, how much more does He not abhor foulness of conscience, which we may, if we will, keep ever pure? HILARY; He therefore is reproving those who, pursuing an ostentation of useless scrupulosity, neglected the discharge of useful morality. For it is the inside of the cup that is used; if that be foul, what profit is it to cleanse the outside? And therefore what is needed is purity of the inner conscience, that those things which are of the body may be clean without. PSEUDO-CHRYS. This He speaks not of the cup and platter of sense, but of that of the understanding, which may be pure before God, though it have never

touched water; but if it have sinned, then though the water of the whole ocean and of all rivers have washed it, it is foul and guilty before God. CHRYS. Note, that speaking of tithes He said, *These things ought ye to have done, and not to leave the other undone:* for tithes are a kind of alms, and what wrong is it to give alms? Yet said He it not to enforce a legal superstition. But here, discoursing of things clean and unclean, He does not add this, but distinguishes and shews that external purity of necessity follows internal; *the outside of the cup and platter* signifying the body, the inside the soul. ORIGEN; This discourse instructs us that we should hasten to become righteous, not to seem so. For whoso seeks to be thought so, cleanses the outside, and has care of the things that are seen, but neglects the heart and conscience. But he who seeks to cleanse that which is within, that is, the thoughts, makes by that means the things without clean also. All professors of false doctrine are cups cleansed on the outside, because of that show of religion which they affect, but within they are full of extortion and guile, hurrying men into error. The *cup* is a vessel for liquids, the *platter* for meat. Every discourse then of which we spiritually drink, and all speech by which we are fed, are vessels for meat and drink. They who study to set forth well wrought discourse rather than such as is full of healthful meaning, are cups cleansed without; but within full of the defilement of vanity. Also the letter of the Law and the Prophets is a cup of spiritual drink, and a platter of necessary food. The Scribes and Pharisees seek to make plain the outward sense; Christ's disciples labour to exhibit the spiritual sense.

27. Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

28. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

ORIGEN; As above they are said to be *full of extortion and excess*, so here they are *full of hypocrisy and iniquity*, and are likened to *dead men's bones, and all uncleanness.* PSEUDO-CHRYS. Justly are the bodies of the righteous said to be temples, because in the body of the righteous the soul has dominion, as God in His temple; or because God Himself dwells in righteous bodies. But the bodies of sinners are called sepulchres of the dead, because the sinner's soul is dead in his body; for that cannot be deemed to be alive, which does no spiritual or living act. JEROME; Sepulchres are whitened with lime without, and decorated with marble painted in gold and various colours, but within are full of dead men's bones. Thus crooked teachers who teach one thing and do another, affect purity in their dress, and humility in their speech, but within are full of all uncleanness, covetousness, and lust. ORIGEN; For all feigned righteousness is dead, forasmuch as it is not done for God's sake; yea, rather it is no righteousness at all, any more than a dead man is a man, or an actor who represents any character is the man whom he represents. There is therefore within them so much of bones and uncleanness as are the good things that they wickedly pretend to. And they seem righteous outwardly, not in the eyes of such as the Scripture calls *Gods*, but of such only as *die like men.* GREG. But before their strict Judge they cannot have the plea of ignorance, for by assuming in the eyes of men every form of sanctity, they witness against themselves that they are not ignorant how to live well. PSEUDO-CHRYS. But say, hypocrite, if it be good to be wicked, why do you not desire to seem that which you desire to be? For what it is shameful to seem, that it is more shameful to be; and what to seem is fair, that it is fairer to be. Either therefore be what you seem, or seem what you are.

Ps. 82, 6. Greg. Mor. xxvi. 32.

29. Woe unto you, Scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30. And say, If we had been in the days of our

fathers, we would not have been partakers with them in the blood of the prophets.

31. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

JEROME; By a most subtle syllogism He proves them to be the sons of murderers, while to gain good character and reputation with the people, they build the sepulchres of the Prophets whom their fathers put to death. ORIGEN; Without just cause He seems to utter denunciations against those who build the sepulchres of the Prophets; for so far what they did was praiseworthy; how then do they deserve this *woe?* CHRYS. He does not blame them for building the sepulchres, but discovers the design with which they built them; which was not to honour the slain, but to erect to themselves a triumphal monument of the murder, as fearing that in process of time the memory of this their audacious wickedness should perish. PSEUDO-CHRYS. Or, they said within themselves, If we do good to the poor not many see it, and then but for a moment; were it not better to raise buildings which all may see, not only now, but in all time to come? O foolish man, what boots this posthumous memory, if, where you are, you are tortured, and where you are not there you are praised? While He corrects the Jews, He instructs the Christians; for had these things been spoken to the former only, they would have been spoken, but not written; but now they were spoken on their account, and written on ours. When one, besides other good deeds, raises sacred buildings, it is an addition to his good works; but if without any other good works, it is a passion for worldly renown. The martyrs joy not to be honoured with money which has caused the poor to weep. The Jews, moreover, have ever been adorers of saints of former times, and contemners, yea persecutors, of the living. Because they could not endure the reproaches of their own Prophets, they persecuted and killed them; but afterwards the succeeding generation perceived the error of their fathers, and thus in grief at the death of innocent Prophets, they built up

Chrys. Hom. lxxiv.

monuments of them. But they themselves in like manner persecuted and put to death the Prophets of their own time, when they rebuked them for their sins. This is what is meant, And ye say, *If we had been in the days of our fathers, we would not have been partakers with them in the blood of the Prophets.* JEROME; Though they speak not this in words, they proclaim it by their actions, in ambitious and magnificent structures to their memory. PSEUDO-CHRYS. What they thought in their hearts, that they spoke by their deeds. Christ lays bare here the natural habit of all wicked men; each readily apprehends the other's fault, but none his own; for in another's case each man has an unprejudiced heart, but in his own case it is distorted. Therefore in the cause of others we can all easily be righteous judges. He only is the truly righteous and wise who is able to judge himself. It follows, *Wherefore ye be witnesses unto yourselves, that you are the children of them which killed the Prophets.* CHRYS. What kind of accusation is this, to call one the son of a murderer, who partakes not in his father's disposition? Clearly there is no guilt in being so; wherefore this must be said in proof of their resemblance in wickedness. PSEUDO-CHRYS. The character of the parents is a witness to the sons; if the father be good and the mother bad, or the reverse, the children may follow sometimes one, sometimes the other. But when both are the same, it very rarely happens that bad sons spring of good parents, or the reverse, though it be so sometimes. This is as a man is sometimes born out of the rule of nature, having six fingers or no eyes.

ORIGEN; And in the prophetic writings, the historical sense is the body, the spiritual meaning is the soul; the sepulchres are the letter and books themselves of Scripture. They then who attend only to the historical meaning, honour the bodies of the Prophets, and set in the letter as in a sepulchre; and are called Pharisees, i. e. 'cut off,' as it were cutting off the soul of the Prophets from their body.

32. Fill ye up then the measure of your fathers.

33. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

34. Wherefore, behold, I send unto you prophets, and wise men, and Scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

35. That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

36. Verily I say unto you, All these things shall come upon this generation.

Chrys. He had said against the Scribes and Pharisees, that they were the children of those who killed the Prophets; now therefore He shews that they were like them in wickedness, and that that was false that they said, *If we had been in the days of our fathers, we would not have been partakers with them in the blood of the Prophets.* Wherefore He now says, *Fill ye up the measure of your fathers.* This is not a command, but a prophecy of what is to be. Pseudo-Chrys. He foretels, that as their fathers killed the Prophets, so they also should kill Christ, and the Apostles, and other holy men. As suppose you had a quarrel with some one, you might say to your adversary, Do to me what you are about to do; but you do not therein bid him do it, but shew him that you are aware of his manœuvres. And in fact they went beyond the measure of their fathers; for they put to death only men, these crucified God. But because He stooped to death of His own free choice, He does not lay on them the sin of His death, but only the death of the Apostles and other holy men. Whence also He said, *Fill up*, and not *Fill over;* for a just and merciful Judge overlooks his own wrongs, and only punishes those done to others. Origen; They fill up the measure of their fathers' sins by their not believing in Christ. And the cause of their unbelief was, that they looked only to the letter and the body, and would understand nothing spiritual in them. Hilary; Because then they will fill up the

measure of their fathers' purposes, therefore are they *serpents, and an offspring of vipers.* JEROME; The same had been said by John the Baptist. Wherefore as of vipers are born vipers, so of your fathers who were murderers are you born murderers. PSEUDO-CHRYS. He calls them *offspring of vipers,* because the nature of vipers is such that the young burst the womb of their dam, and so come forth; and in like manner the Jews condemned their fathers, finding fault with their deeds. He says, *How shall ye escape the damnation of hell?* By building the tombs of the saints? But the first step of piety is to love holiness, the next, to love the saints; for it is not reasonable in him to honour the righteous, who despises righteousness. The saints cannot be friends to those to whom God is an enemy. Shall ye be saved by a mere name, because ye seem to be among God's people! Forasmuch as an open enemy is better than a false friend, so is he more hateful to God, who calls himself the servant of God, and does the commands of the Devil. Indeed, before God he who has resolved to kill a worm is a murderer before the deed is done, for it is the will that is rewarded for good, or punished for evil. Deeds are evidence of the will. God then does not require deeds on His own account that He may know how to judge, but for the sake of other men, that they may perceive that God is righteous. And God affords the opportunity of sin to the wicked, not to make them sin, but to manifest the sinner; and also to the good He gives opportunity to shew the purpose of their will. In this way then He gave the Scribes and Pharisees opportunity of shewing their purposes, *Behold, I send unto you Prophets, and wise men, and Scribes.* HILARY; That is, the Apostles, who, as foretelling things to come, are *Prophets;* as having knowledge of Christ, are *wise men;* as understanding the Law, are *Scribes.* JEROME; Or, as the Apostle writes to the Corinthians that there are various gifts among Christ's disciples; some Prophets, who foretel things to come; some wise men, who know when they ought to speak; others Scribes taught in the Law; of whom Stephen was stoned, Paul killed, Peter crucified, and the disciples of the Apostles beaten, in the Acts; and they persecuted them from city to city, driving them out of Judæa, that they might go to the Gentiles. ORIGEN; Or the Scribes who are sent by Christ,

1 Cor. 12.

are Scribes according to the Gospel, whom the spirit quickens and the letter does not kill, as did the letter of the Law, which whoso followed ran into vain superstitions. The simple words of the Gospel are sufficient for salvation. But the Scribes of the Law do yet scourge the Scribes of the New Testament, by detracting from them in their synagogues; and the heretics also, who are spiritual Pharisees, with their tongues murder the Christians, and persecute them from city to city, sometimes in the body, sometimes also in the spirit, seeking to drive them from their own city of the Law, the Prophets, and the Gospel, into another Gospel. CHRYS. Then to shew them that they should not do this without punishment, He holds out an unspeakable terror over them, *That upon you may come all the righteous blood.* RABAN. That is, all the vengeance due for the shedding of the blood of the righteous. JEROME; Concerning the Abel here spoken of, there is no doubt that it is he whom his brother Cain murdered. He is proved to have been righteous, not only by this judgment of the Lord, but by the passage in Genesis, which says that his offerings were accepted by God. But we must enquire who is this Zacharias, son of Barachias, because we read of many Zachariases; and that we might not mistake, here it is added, *whom ye slew between the temple and the altar.* Some say that it is that Zacharias who is the eleventh among the twelve Prophets, and his father's name agrees to this, but when he was slain between the temple and the altar, Scripture does not mention; but above all, in his time there were scarce even the ruins of the temple. Others will have it to be Zacharias the father of John. ORIGEN; A tradition has come down to us, that there was one place in the temple in which virgins were allowed to worship God, married women being forbidden to stand there. And Mary, after the Saviour's birth, going into the temple, stood to pray in this place of the virgins. And when they who knew that she had borne a Son were hindering her, Zacharias said, that forasmuch as she was still a virgin, she was worthy of the place of the virgins. Whereupon, as though he manifestly were contravening the Law, he was slain there between the temple and the altar by the men of that generation; and thus this

word of Christ is true which He spake to those who were standing there, *whom ye slew*[a]. JEROME; But as this has no Scripture authority, it is as readily despised as offered. Others will have it to be that Zacharias who was killed by Joas, king of Judah, between the temple and the altar, that is, in the court of the temple. But that Zacharias was not the son of Barachias, but of Jehoiada the Priest. But Barachias in our language is interpreted 'Blessed of the Lord,' so that the righteousness of Joiada the Priest is expressed by this Hebrew word. But in the Gospel which the Nazarenes use, we find written 'son of Joiada' instead of *son of Barachias.* REMIG. It should be enquired too how He says, *to the blood of Zacharias,* since the blood of many more saints was afterwards shed. This is thus explained. Abel a keeper of sheep was killed in the field, Zacharias a priest was slain in the court of the temple. The Lord therefore names these two, because by these all holy martyrs are denoted, both of lay and priestly order. CHRYS. Moreover, He names Abel, to shew that it would be out of envy that they would kill Christ and His disciples. He names Zacharias, because there was a twofold resemblance in his case, the sacred place, as well as the sacred person.

2 Chron. 24, 21.

ORIGEN; Zacharias is interpreted 'The memory of God.' Whosoever then hastes to obliterate the memory of God, seems to those to whom he gives offence to shed the blood of Zacharias the son of Barachias. For it is by the blessing of God that we retain the memory of God. Also the memory of God is slain by the wicked, when the Temple of God is polluted by the lustful, and His altar defiled by the carelessness of prayers. Abel is interpreted 'mourning.' He then who does not receive that, *Blessed are they that mourn,* sheds the blood of Abel, that is, puts away the truth of wholesome mourning. Some also shed, as it were, the blood of the Scriptures by putting aside their truth, for all Scripture, if it is not understood according to its truth, is dead. CHRYS.

[a] This tradition is mentioned also by Cyril A.? adv. Anthrop. 27. and Pseudo-Basil, Hom. de Sanct. Christ. Gen. 5. Theophylact (in loc.) and Euthymius who mention it, probably derived it from Origen. Jerome (in loc.) gives another of the same character from some apocryphal books, but sets it aside and adopts the interpretation given in the text. The murder of Zacharias, father of John the Baptist, is related in the apocryphal Protevangelium of S. James, c. 23. but ascribed to a different cause.

And to take away all excuse from them that they might not say, Because you sent them to the Gentiles thereat were we offended, He foretels that His disciples should be sent to them, and it is of their punishment that He adds, *Verily I say unto you, all these things shall come upon this generation.* Gloss. He means not only those there present, but the whole generation before and after, for all were one city and one body of the Devil. Jerome; The rule of the Scriptures is only to know two generations, one of good the other of bad. Of the generation of the good it is said, *The generation of the righteous shall be blessed.* And of the bad it is said in the present passage, *Generation of vipers.* These then, because they did against the Apostles like things as Cain and Joas, are described as of one generation. Chrys. Otherwise; Because He delayed the punishment of hell which He had threatened them with, He pronounces against them threats of present evil, saying, *All these things shall come upon this generation.* Pseudo-Chrys. As all the good things which had been merited by all the saints in each generation since the foundation of the world were bestowed upon that last generation which received Christ; so all the evil that all the wicked in every generation from the foundation of the world had deserved to suffer, came upon that last generation of the Jews which rejected Christ. Or thus; As all the righteous of former saints, yea, of all the saints, could not merit that so great grace as was given to men in Christ; so the sins of all the wicked could not deserve so much evil as came upon the Jews, that they should suffer such things as these suffered from the Romans, and that in after time every generation of them to the end of the world should be cast off from God, and be made a mock by all the Gentiles. For what is there worse than to reject and in such sort to put to death the Son coming in mercy and lowliness! Or thus; Nations and states when they sin are not thereupon immediately punished by God, but He waits for many generations; but when He sees fit to destroy that state or nation, He then seems to visit upon them the sins of all former generations, and one generation suffers the accumulation of all that former generations have deserved. Thus this generation of the Jews seems to have been punished for their fathers; but

Gloss. ord.

Ps. 112, 2.

in truth they suffered not for others, but on their own account. CHRYS. For he who having seen many sinning yet remains uncorrected, but rather does the same or worse, is obnoxious to heavier punishment.

37. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

38. Behold, your house is left unto you desolate.

39. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

CHRYS. The Lord next turns to address the city, desiring to instruct His hearers thereby. *O Jerusalem, Jerusalem:* this repetition of the name is a mark of compassion and intense love. JEROME; By *Jerusalem* He means not the stones and buildings, but the dwellers there, over whom He laments with the feeling of a Father. PSEUDO-CHRYS. Foreseeing the destruction of the city, and the blow it would receive from the Romans, He called to mind the blood of the saints which had been, and should yet be, shed in it. Thou killedst Esaias who was sent unto thee, and stonedst my servant Jeremias; thou dashedst out the brains of Ezechiel by dragging him over stones; how shalt thou be saved, which wilt not suffer a physician to come nigh thee? And He said not, Didst kill and stone; but, *Killest*, and *Stonest;* that is, This is a common and natural practice with thee to kill and stone the saints. She did to the Apostles the same things which she had once done to the Prophets. CHRYS. Having thus addressed her, and spoken of her cruel murders, He said, as justifying Himself, *How often would I have gathered thy children together?* as much as to say, Notwithstanding, these thy murders have not alienated Me from thee, but I would have taken thee to Me, not once or twice, but many times. The strength

of His affection He shews by the comparison of a hen. AUG. This species has the greatest affection for its brood, insomuch that when they are sick the mother sickens also; and what you will hardly find in any other animal, it will fight against the kite, protecting its young with its wings. In like manner our mother, the Wisdom of God, sickened as it were in the putting on the flesh, according to that of the Apostle, *The weakness of God is stronger than men*, protects our weakness, and resists the Devil that he should not make us his prey. ORIGEN; He calls them children of Jerusalem, just as we call each generation of citizens the sons of the preceding generation. And He says, *How often*, though it is well known that once only did He teach the Jews in the body, because Christ was ever present in Moses, and in the Prophets, and in the Angels, ministering to human salvation in every generation. Whosoever shall not have been gathered in by Him shall be judged, as though he had refused to be gathered in. RABAN. Let heretics then cease to assign to Christ a beginning from the Virgin; let them leave off to preach one God of the Law and another of the Prophets. AUG. Where is that omnipotence, by the which He did whatsoever pleased Him both in heaven and in earth, if He would have gathered the children of Jerusalem and did not? Was it not that she would not that her children should be gathered by Him, and yet He did, notwithstanding, gather those of her children whom He would? CHRYS. Then He threatens the punishment of which they were ever in fear, to wit, the overthrow of the city and temple, saying, *Behold, your house is left unto you desolate.* PSEUDO-CHRYS. As the body, when the spirit departs, first becomes cold, and then decays and decomposes; so also your temple, when God's Spirit shall have withdrawn, shall be first filled with strife and anarchy, and after shall come to ruin.

Aug. Quæst. Ev. i. 36.

1 Cor. 1, 25.

Raban. non occ.

Aug. Ench. 97.

ORIGEN; In like manner to all such as would not be gathered under His wings Christ speaks this threat; *Behold, your house is left unto you desolate;* i. e. your soul and your body. But if any one of you will not be gathered under the wings of Christ, from the very time when he shall have refused to be so gathered, (by a mental rather than a bodily act,) he shall no more see the beauty of the word, till repenting of his evil

purpose he shall say, *Blessed is He that cometh in the name of the Lord.* And the word of the Lord then comes with a blessing upon a man's heart, when one is turned to God. JEROME; *I say unto you, Ye shall not see Me, &c.* That is to say, Unless ye shall do penitence, and shall confess that I am He of whom the Prophets have spoken, the Son of the Almighty Father, ye shall not see My face. Thus the Jews have a time allowed for their repentance. Let them confess Him blessed who cometh in the name of the Lord, and they shall then behold Christ's face. CHRYS. Otherwise; In this He covertly alludes to His second coming, when surely they shall worship Him. *Henceforth,* means from the time of His crucifixion.

CHAP. XXIV.

1. And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.

2. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

Origen; Christ, when He had foretold all that should come upon Jerusalem, *went forth out of the temple*, He, who while He was in it, had upheld the temple that it should not fall. And so each man, being the temple of God by reason of the Spirit of God dwelling in him, is himself the cause of his being deserted, that Christ should depart from him. It is worthy of note how they *shew Him the buildings of the temple*, as though He had never seen them. We reply, that when Christ had foretold the destruction that should come upon the temple, His disciples were amazed at the thought that so magnificent buildings should be utterly ruined, and therefore they shew them to Him to move Him to pity, that He would not do what He had threatened. And because the constitution of human nature is wonderful, being made the temple of God, the disciples and the rest of the saints confessing the wonderful working of God in respect of the forming of men, intercede before the face of Christ, that He would not forsake the human race for their sins. Raban. The historical sense is clear, that in the forty-second year after the Lord's passion, the city and temple were overthrown under the Roman Emperors Vespasian and Titus. Remig. So it was ordained of God, that as soon as the light of grace was revealed, the temple with its ceremonies should be taken out of the way, lest any weakling in the faith, beholding all the things

instituted of the Lord and hallowed by the Prophets yet abiding, might be gradually drawn away from the purity of the faith to a carnal Judaism. CHRYS. How means He this, that *one stone shall not be left upon another?* Either as conveying the notion of its utter overthrow; or with respect to the place in which it stood, for its parts were broken up to its very foundations. But I would add, that, after the fate it underwent, the most captious might be satisfied that its very fragments have perished.

Chrys. Hom. lxxv.

JEROME; Figuratively; When the Lord departed from the temple, all the buildings of the Law and the structure of the Commandments were so overthrown, that none of them could be fulfilled by the Jews, but, the Head being taken away, all the parts were at war among themselves. ORIGEN; Every man also, who, by taking into him the word of God, is become a temple, if after sinning he yet retains in part the traces of faith and religion, his temple is in part destroyed, and in part standing. But he who after sin has no regard for himself is gradually alienated, until he has altogether forsaken the living God, and so *one stone is not left upon another* of God's commandments, which he has not *thrown down.*

3. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

4. And Jesus answered and said unto them, Take heed that no man deceive you.

5. For many shall come in my name, saying, I am Christ; and shall deceive many.

REMIG. The Lord continuing His walk arrives at Mount Olivet, having by the way foretold the destruction of the temple to those disciples who had shewn and commended the buildings. When they had reached the Mount they came to Him, asking Him further of this. CHRYS. They asked Him in private, because they were great things about which they were going to ask Him. They wished to know the

day of His coming, for the vehement desire they had to see His glory. JEROME; They ask Him three things. First, The time of the destruction of Jerusalem, saying, *Tell us when shall these things be?* Secondly, The time of Christ's coming, saying, *And what shall be the sign of Thy coming?* Thirdly, The time of the consummation of this world, saying, *And of the end of the world?* CHRYS. Luke speaks of one enquiry, that concerning Jerusalem, as though the disciples supposed that Christ's coming should be then, and the end of the world should be when Jerusalem should be destroyed. Whereas Mark does not state them all to have asked concerning the destruction of Jerusalem, but Peter, James, John, and Andrew, as having more bold and free speech with Christ. ORIGEN; I think Mount Olivet to be a mystery of the Church out of the Gentiles. REMIG. For Mount Olivet has no unfruitful trees, but olives, which supply light to dispel darkness, which give rest to the weary, health to the sick. And sitting on Mount Olivet over against the temple, the Lord discourses of its destruction, and the destruction of the Jewish nation, that even by His choice of a situation He might shew, that abiding still in the Church He condemns the pride of the wicked. ORIGEN; For the husbandman dwelling on Mount Olivet is the word of God confirmed in the Church, that is, Christ, who ever grafts the branches of the wild olive on the good olive tree of the Fathers. They who have confidence before Christ, seek to learn the sign of the coming of Christ, and of the consummation of this world. And the coming of the Word into the soul is of two sorts. The first is that foolish preaching concerning Christ, when we preach that Christ was born and crucified; the second its coming in perfect men, concerning which it is said, *We speak wisdom among them that are perfect;* and to this second coming is added the end of the world in the perfect man to whom the world is crucified. HILARY; And because the questions of the disciples are threefold, they are separated by different times and meanings. That concerning the destruction of the city is first answered, and is then confirmed by truth of doctrine, that no seducer might prevail with the ignorant. CHRYS. His first answer is neither concerning the destruction of Jerusalem, nor concerning

1 Cor. 2, 6.

His second coming, but concerning the evils which were to be immediately encountered. JEROME; One of them of whom He speaks was Simon of Samaria, of whom we read in the Acts of the Apostles, that he gave himself out to be the great Power, leaving these things written in his works[a] among others, I am the Word of God, I am the Almighty, I am all things of God. The Apostle John also in his Epistle, *Ye have heard that Antichrist shall come; even now there are many Antichrists.* I suppose all heresiarchs to be Antichrists, and under the name of Christ to teach those things which are contrary to Christ. No wonder if we see some led away by such teachers, when the Lord has said, *And shall deceive many.* ORIGEN; They that are deceived are many, because *wide is the gate that leadeth to destruction, and many there be which go in thereat.* This one thing is enough to detect the Antichrists and seducers that they shall say, *I am Christ,* which Christ Himself is no where read to have said: for the works of God, and the word which He taught, and His power, were enough to produce belief that He is Christ. For every discourse which professes to expound Scripture faithfully, and has not the truth, is Antichrist. For the truth is Christ, that which feigns itself to be the truth is Antichrist. So also all virtues are Christ, all that feigns itself to be virtue is Antichrist; for Christ has in Himself in truth all manner of good for the edification of men, but the devil has forged resemblances of the same for the deceiving of the saints. We have need therefore of God to help us, that none deceive us, neither word nor power. It is a bad thing to find any one erring in his course of life; but I esteem it much worse not to think according to the most true rule of Scripture.

1 John 2, 18.

Mat. 7, 13.

6. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

[a] "The followers of Simon and Cleobius compose books in the name of Christ and His disciples, which they circulate, and so deceive men." *Apostol.* *Const.* The author of the Treatise *De Divinis Nomin.* also mentions "Simon's Controversial Discourses." *Vallarsi.*

7. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

8. All these are the beginning of sorrows.

AUG. To this enquiry of the disciples the Lord makes answer, declaring all things which were to come to pass from that time forwards, whether relating to the destruction of Jerusalem, which had given occasion to their enquiry; or to His coming through the Church, in which He ceases not to come to the end of time; for He is acknowledged as coming among His own, while new members are daily born to Him; or relating to the end itself when He shall appear to judge the quick and the dead. When then He describes the signs which shall attend these three events, we must carefully consider which signs belong to which events, lest perchance we refer to one that which belongs to another. CHRYS. Here He speaks of the battles which should be fought at Jerusalem; when He says, *Ye shall hear wars, and rumours of wars.* ORIGEN; To hear the shouts raised in the battles, is to *hear wars;* to hear *rumours of wars*, is to hear accounts of wars waged afar off. CHRYS. And because this might alarm the disciples, He continues, *See that ye be not troubled.* And because they supposed that the end of the world would follow immediately after the war in which Jerusalem should be destroyed, He corrects their suspicions concerning this, *These things must come to pass, but the end is not yet.* JEROME; That is, Think not that the day of judgment is at hand, but that it is reserved against another time; the sign of which is plainly put in what follows, *For nation shall rise against nation, and kingdom against kingdom.* RABAN.[b] Or, this is a warning to the Apostles not to flee from Jerusalem and Judæa in terror of these things, when they should begin to come upon them; because the end was not immediately, but the desolation of the province, and the destruction of the city and temple should not come till the fortieth year. And we know that most grievous woes,

Aug. Ep. 199. 25.

[b] From this to v. 36. the commentary of Rabanus is wanting in the printed edition. See Pref.

which spread over the whole province, fell out to the very letter. CHRYS. And to shew that He also should fight against the Jews, He tells them not only of wars, but of calamities inflicted by Providence, *And there shall be pestilences, and famines, and earthquakes in divers places.* RABAN. *Nation shall rise against nation*, shews the disquietude of men's minds; *pestilences*, the affliction of their bodies; *famines*, the barrenness of the soil; *earthquakes in divers places*, wrath from heaven above. CHRYS. And these things shall not happen according to the order of nature before established among men, but shall come of wrath from heaven, and therefore He said not that they should come only, or come suddenly, but adds significantly, *These all are the beginnings of troubles*, that is, of the Jewish troubles. ORIGEN; Or otherwise; As the body sickens before the death of the man, so it must needs be that before the consummation of this world the earth should be shaken, as though it were palsied, with frequent earthquakes, the air should gather a deadly quality and become pestilential, and that the vital energy of the soil should fail, and its fruits wither. And by consequence of this scarcity, men are stirred up to robbery and war. But because war and strife arise sometimes from covetousness, and sometimes from desire of power and empty glory, of these which shall happen before the end of the world a yet deeper cause shall be assignable. For as Christ's coming brought through His divine power peace to divers nations, so it shall be on the other hand, *that when iniquity shall abound, the love of many shall wax cold*, and God and His Christ shall desert them; wars shall be again when actions which beget wars are not hindered by holiness; and hostile powers when they are not restrained by the Saints and by Christ shall work unchecked in the hearts of men, stirring up nation against nation, and kingdom against kingdom. But if, as some will have it, famine and pestilence are from the Angels of Satan, these shall then gather might from opposite powers, when the salt of the earth, and the lights of the world, Christ's disciples, shall be no longer, destroying those things which the malice of dæmons hatches. Ofttimes in Israel famines and pestilences were caused by sin, and removed by the prayers of the Saints. Well is that

1 Kings 17, 1. Jer. 14. James 5, 17. 18.

said, *In divers places*, for God will not destroy the whole race of men at once, but judging them in portions, He gives opportunity of repentance. But if some stop be not put to these evils in their commencement, they will progress to worse, as it follows, *These all are the beginnings of sorrows*, that is, sorrows common to the whole world, and those which are to come upon the wicked who shall be tormented in most sharp pains.

JEROME; Figuratively; Kingdom rising against kingdom and pestilence of that discourse which spreadeth as a plague-spot, and hunger of hearing the word of God, and commotion throughout the earth, and separation from the true faith, may be rather understood of the heretics, who fighting among themselves give the victory to the Church. ORIGEN; This must come to pass before we can see the perfection of that wisdom which is in Christ; but not yet shall be that end which we seek, for a peaceful end is far from those men. JEROME; *These all are the beginnings of sorrows*, is better understood of pains of labour, as it were the conception of the coming of Antichrist, and not of the birth.

9. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

10. And then shall many be offended, and shall betray one another, and shall hate one another.

11. And many false prophets shall rise, and shall deceive many.

12. And because iniquity shall abound, the love of many shall wax cold.

13. But he that shall endure unto the end, the same shall be saved.

14. And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

RABAN. For what desert so many evils are to be brought

upon Jerusalem, and the whole Jewish province the Lord shews, when He adds, *Then shall they deliver you up, &c.* CHRYS. Or otherwise; The disciples when they heard these things which were spoken of Jerusalem might suppose that they should be beyond reach of harm, as though what they now heard was the sufferings of others, while they themselves should meet with nothing but prosperous times, He therefore announces the grievous things which should befal them, putting them in fear for themselves. First He had bid them be on their guard against the arts of false teachers, He now foretels to them the violence of tyrants. In good season He thus introduces their own woes, as here they will receive consolation from the common calamities; and He held out to them not this comfort only, but also that of the cause for which they should suffer, shewing that it was for His name's sake, *And ye shall be hated of all men for my name's sake.* ORIGEN; But how should the people of Christ be hated by the nations who dwelt in the uttermost parts of the earth? But one may perhaps say, that in this place *all* is put hyperbolically for many. But this that He says, *Then shall they deliver you*, presents some difficulty; for before these things the Christians were delivered to tribulation. To this it may be answered, that at that time the Christians shall be more delivered to tribulation than ever. And persons in any misfortune love to examine into the origin of them, and to talk about them. Hence when the worship of the Gods shall be almost deserted by reason of the multitude of Christians, it will be said that that is the cause of the wars, and famines, and pestilences; and of the earthquakes also they will say that the Christians are the cause, whence the persecution of the Churches. CHRYS. Having named two sources of opposition, that from seducers, and that from enemies, He adds a third, that from false brethren; *And then shall many be offended, and shall betray one another, and shall hate one another.* See Paul bewailing these same things, *Without were fightings, within were fears;* and in another place; *In perils among false brethren*, of whom he says, *Such are false Apostles, deceitful workers.* REMIG. As the capture of Jerusalem approached, many rose up, calling themselves Christians, and deceived many; such

2 Cor. 7, 5.
2 Cor. 11, 26.
v. 13.

Paul calls *false brethren*, John *Antichrists*. HILARY; Such was Nicolaus, one of the seven deacons, who led astray many by his pretences. And Simon Magus who, armed with diabolic works and words, perverted many by false miracles. CHRYS. And He adds, what is still more cruel, that such false Prophets shall have no alleviation in charity; *Because iniquity shall abound, the love of many shall wax cold.* REMIG. That is, true love towards God and our neighbour, in proportion as each surrenders himself to iniquity, in that proportion will the flame of charity in his heart be extinguished. JEROME; Observe, He says, *the love of many*, not 'of all,' for in the Apostles, and those like them, love would continue, as Paul speaks, *Who shall separate us from the love of Christ?* REMIG. *Whoso shall endure unto the end*, i. e. to the end of his life; for whoso to the end of his life shall persevere in the confession of the name of Christ, and in love, he shall be saved. CHRYS. Then that they should not say, How then shall we live among so many evils? He promises not only that they should live, but that they should teach every where. *And this Gospel of the kingdom shall be preached in all the world.* REMIG. For the Lord knew that the hearts of the disciples would be made sad by the destruction of Jerusalem, and overthrow of their nation, and He therefore comforts them with a promise that more of the Gentiles should believe than of the Jews should perish. CHRYS. That before the taking of Jerusalem the Gospel was preached every where, hear what Paul says, *Their sound is gone out into all the earth;* and see himself travelling from Jerusalem into Spain. And if one had so large a province, think how much all must have done. Whence writing to certain, he says of the Gospel, *It bears fruit, and increases in every creature under heaven.* And this is the strongest proof of Christ's power, that in thirty years or a little more, the word of the Gospel filled the ends of the world. Though the Gospel was preached every where, yet all did not believe, whence He adds, *For a witness unto all nations*, in accusation, that is, of such as believe not, they who have believed bearing witness against them that believed not, and condemning them. And in fit season did Jerusalem fall, namely, after the Gospel had been preached throughout the world; as it follows, *And then*

Rom. 8, 35.

Rom. 10, 18.

Col. 1,6.

shall the consummation come, i. e. the end of Jerusalem. For they who have seen Christ's power shining forth every where, and in brief space spread over the whole world, what mercy did they deserve when they continued still in ingratitude? REMIG. But the whole passage might be referred to the end of the world. For then *shall many be offended*, and depart from the faith, when they see the numbers and wealth of the wicked, and the miracles of Antichrist, and they shall persecute their brethren; and Antichrist shall send *false Prophets, who shall deceive many; iniquity shall abound*, because the number of the wicked shall be increased; and *love shall wax cold*, because the number of the good shall diminish. JEROME; And the sign of the Lord's second coming is, that *the Gospel shall be preached in all the world*, so that all may be without excuse. ORIGEN; And that, *Ye shall be hated of all men for my name's sake*, might be then applied thus; That indeed at this time all nations are conspired together against the Christians, but that when the things foretold by Christ shall have come to pass, then there shall be persecutions, not as before in places, but every where against the people of God. AUG. But that this preaching *the Gospel of the kingdom in all the world* was accomplished by the Apostles, we have not any certain evidence, to prove. There are numberless barbarous nations in Africa, among whom the Gospel is not even yet preached, as it is easy to learn from the prisoners who are brought from thence. But it cannot be said that these have no part in the promise of God. For God promised with an oath not the Romans only, but all nations to the seed of Abraham. But in whatever nation there is yet no Church established, it must needs be that there should be one, not that all the people should believe; for how then should that be fulfilled, *Ye shall be hated of all nations for my name's sake*, unless there be in all nations those who hate and those who are hated? That preaching therefore was not accomplished by the Apostles, while as yet there were nations among whom it had not begun to be fulfilled. The words of the Apostle also, *Their sound hath gone out into all the world*, though expressed as of time past, are meant to apply to something future, not yet completed; as the Prophet, whose words he quotes, said that the Gospel bore fruit and grew in the whole world,

Aug. Ep. 199, 46.

Ps. 19, 4.

to shew thereby to what extent its growth should come. If then we know not when it shall be that the whole world shall be filled with the Gospel, undoubtedly we know not when the end shall be; but it shall not be before such time. ORIGEN; When every nation shall have heard the preaching of the Gospel, then shall come the end of the world. For at this time there are many nations, not of barbarians only, but of our own, who have not yet heard the word of Christianity. GLOSS.[e] But it is possible to maintain both applications of the passage, if only we will take this diffusion of Gospel preaching in a double sense. If we understand it of fruit produced by the preaching, and the foundation in every nation of a Church of believers in Christ, as Augustine (in the passage above quoted) expounds it, then it is a sign which ought to precede the end of the world, and which did not precede the destruction of Jerusalem. But if we understand it of the fame of their preaching, then it was accomplished before the destruction of Jerusalem, when Christ's disciples had been dispersed over the four quarters of the earth. Whence Jerome says, I do not suppose that there remained any nation which knew not the name of Christ; for where preacher had never been, some notion of the faith must have been communicated by neighbouring nations.

Gloss. non occ.

Hieron. in loc.

ORIGEN; Morally; He who shall see that glorious second coming of the word of God into his soul, must needs suffer in proportion to the measure of his proficiency assaults of opposing influences, and Christ in him must be hated by all, not only by the nations literally understood, but by the nations of spiritual vices. And in such enquiries there will be few who shall reach the truth with any fulness, the more part shall be offended and fall therefrom, betraying and accusing one another because of their disagreement respecting doctrines, which shall give rise to a mutual hatred. Also there shall be many setting forth unsound words concerning things to come, and interpreting the Prophets in a manner in which they ought not; these are the false Prophets who shall deceive many, and who shall cause to wax cold that fervour of love which was before in the simplicity of the

[e] This Gloss appears to be a note of S. Thomas, in confirmation of the view of S. Chrysostom, which refers this to the taking of Jerusalem. cf. Iren Hæres. i. 2 and 3.

faith. But he who can abide firmly in the Apostolic tradition, he shall be saved; and the Gospel being preached to the minds of all shall be for a testimony to all nations, that is, to all the unbelieving thoughts of the soul.

15. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

16. Then let them which be in Judæa flee into the mountains:

17. Let him which is on the housetop not come down to take any thing out of his house.

18. Neither let him which is in the field return back to take his clothes.

19. And woe unto them that are with child, and to them that give suck in those days!

20. But pray ye that your flight be not in the winter, neither on the sabbath day:

21. For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

Chrys. As above He had obscurely intimated the end of Jerusalem; He now proceeds to a more plain announcement of it, citing a prophecy which should make them believe it. Jerome; That, *Let him that readeth understand*, is said to call us to the mystic understanding of the place. What we read in Daniel is this; *And in the midst of the week the sacrifice and the oblation shall be taken away, and in the temple shall be the abomination of desolations until the consummation of the time, and consummation shall be given upon the desolate.* Aug. Luke, in order to shew that the abomination of desolation foretold by Daniel had reference to the time of the siege of Jerusalem, repeats these words

Dan. 9, 27. sec. LXX.

Aug. Ep. 199. 31.

of our Lord, *When ye shall see Jerusalem encompassed by armies, then know ye that its desolation draweth nigh.* Luke21, 20. PSEUDO-CHRYS. Whence I think that by *the abomination of desolation*, He means the army by which the city of the holy Jerusalem was desolated. JEROME; Or it may be understood of the statue of Cæsar, which Pilate set up in the temple; or of the equestrian statue of Adrian, which stood to the present time in the very Holy of Holies. For, according to the Old Scripture, an idol is called 'abomination;' *of desolation* is added, because the idol was set up in the desolated and deserted temple. CHRYS. Or because he who desolated the city and the temple placed his statue there. He says, *When ye shall see*, because these things were to happen while some of them were yet alive. Wherein admire Christ's power, and the courage of the disciples, who preached through those times in which all things Jewish were the object of attack. The Apostles, being Jews, introduced new laws in opposition to the Roman authority. The Romans conquered countless thousands of Jews, but could not overcome twelve unarmed unprotected men. But because it had often happened to the Jews to be recovered in very desperate circumstances, as in the times of Sennacherib and Antiochus, that no man might look for any such event now, He gave command to His disciples to fly, saying, *Then let them which are in Judæa flee to the mountains.* REMIG. And this we know was so done when the fall of Jerusalem drew near; for on the approach of the Roman army, all the Christians in the province, warned, as ecclesiastical history tells us, miraculously from heaven, withdrew, and passing the Jordan, took refuge in the city of Pella; and under the protection of that King Agrippa, of whom we read in the Acts of the Apostles, they continued some time; but Agrippa himself, with the Jews whom he governed, was subjected to the dominion of the Romans. CHRYS. Then to shew how inevitable the evils that should come upon the Jews, and how infinite their calamity, He adds, *And let him which is on the housetop, not come down to take any thing out of his house*, for it was better to be saved, and to lose his clothes, than to put on a garment and perish; and of him who is in the field He says the same. For if those who are in the

Chrys. Hom. lxxvi.

Euseb. H. E. iii. 5.

city fly from it, little need is there for those who are abroad to return to the city. But it is easy to despise money, and not hard to provide other raiment; but how can one avoid natural circumstances? How can a woman with child be made active for flight, or how can she that gives suck desert the child she has brought forth? *Woe*, therefore, *to them that are with child, and to them that give suck in those days;* to the one, because they are encumbered, and cannot easily fly, bearing about the burden of the womb; to the other, because they are held by compassion for their children, and cannot save with them those whom they are suckling. ORIGEN; Or because that will not be a time of shewing pity, neither upon them who are with child, nor upon them who are suckling, nor upon their infants. And as speaking to Jews who thought they might travel no more upon the sabbath than a sabbath-day's journey, He adds, *But pray ye that your flight be not in the winter, neither on the sabbath.* JEROME; Because in the one the severity of the cold prevents your flight to the deserts, and your lurking in mountains and wilds; in the other, you must either transgress the Law, if you will fly, or encounter instant death if you will stay. CHRYS. Note how this speech is directed against the Jews; for when these things were done by Vespasian, the Apostles could neither observe the Sabbath nor fly, seeing most of them were already dead, and those who survived were living in distant countries. And why they should pray for this He adds a reason, *For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor shall be.* AUG. In Luke it is thus read, *There shall be great distress upon the earth, and wrath upon this people, and they shall fall by the edge of the sword, and shall be led away captive into all nations.* And so Josephus, who wrote the Jewish History, relates evils so great happening to this people as to seem hardly credible. Whence it was not unreasonably said, that such tribulation had never been from the beginning of creation, nor should be; for though in the time of Antichrist shall be such, or perhaps greater; yet to the Jews, of whom we must understand this, such shall never more befal. For if they shall be the first and the chief to receive Antichrist, they will then

Aug. Ep. 199. 30.

Luke 21, 23.

B. J. vii.

rather inflict than suffer tribulation. CHRYS. I ask the Jews, whence came upon them so grievous wrath from heaven more woful than all that had come upon them before? Plainly it was because of the desperate crime[1] and the denial of the Cross. But He shews that they deserved still heavier punishment than they received, when He adds, *And except those days should be shortened, there should no flesh be saved;* that is, If the siege by the Romans should be continued longer, all the Jews would perish; for by *all flesh*, He means all the Jewish nation, those within and those without; for the Romans were at war not only with those in Judæa, but with the whole race wherever dispersed. AUG. Indeed some persons seem to me not unfitly to understand by *these days* the evils themselves, as in other places of divine Scripture evil days are spoken of; not that the days themselves are evil, but the things that are done on them. And they are said to be shortened, because they are less felt, God giving us endurance; so that even though grievous, they are felt as short. CHRYS. But that the Jews should not say that these evils came because of the preaching and the disciples of Christ, He shews them that had it not been for His disciples, they would have totally perished, *but for the elect's sake those days shall be shortened.* AUG. For we ought not to doubt that when Jerusalem was overthrown, there were among that people elect of God who had believed out of the circumcision, or would have believed, elect before the foundation of the world, for whose sake those days should be shortened, and their evils made endurable. Some there are who suppose that the days will be shortened by a more rapid motion of the sun, as the day was made longer on the prayer of Jesus Naue. JEROME; Not remembering that which is written. *The day continues according to thy ordinances.* We must understand it of their being shortened not in measure, but in number, lest the faith of believers should be shaken by lengthened affliction. AUG. For let us not suppose that the computation of Daniel's weeks was interfered with by this shortening of those days, or that they were not already at that time complete, but had to be completed afterwards in the end of all things, for Luke most plainly testifies that the prophecy of Daniel was accomplished at the time when

[1] συλλήμμα

Ps. 119, 91.

Aug. ubi sup.

Jerusalem was overthrown. CHRYS. Observe this economy of the Holy Spirit in this, that John wrote nothing of all this, that he might not seem to be writing a history after the event; for he survived sometime the taking of Jerusalem. But these who died before it, and saw nothing of it, these write it, that the power of prophecy may shine manifestly forth. HILARY; Or otherwise; It is a sign of His future coming that the Lord gives, when He says, *When ye shall see the abomination.* For the Prophet spoke this of the times of Antichrist; and he calls *abomination* that which coming against God claims to itself the honour of God. It is *the abomination of desolation,* because it will desolate the earth with wars and slaughter; and it is admitted by the Jews, and set up in the holy place, that where God had been invoked by the prayers of the saints, into that same place admitted by the unbelievers it might be adored with the worship of God. And because this error will be peculiar to the Jews, that having rejected the truth they should adopt a lie, He warns them to leave Judæa, and flee to the mountains, that no pollution or infection might be gathered by admixture with a people who should believe on Antichrist. That He says, *Let him which is on the housetop not come down to take ang thing out of his house,* is thus understood. The roof is the highest part of the house, the summit and perfection of the whole building. He then who stands on the top of his house, i. e. in the perfection of his heart, aloft in the regeneration of a new spirit, ought not to come down to the lower desire of things of the world. *Neither let him which is in the field return back to take his coat;* i. e. He that has attained to obedience to the command, let him not return back to his former cares, to take on him again the coat of his former sins in which he once was clothed. AUG. For in tribulations we must beware of coming down from the spiritual heights, and yielding ourselves to the carnal life; or of failing and looking behind us, after having made some progress forwards. HILARY; That which is said, *Woe unto them that are with child, and to them that give suck,* is not to be taken literally as an admonition to women pregnant, but as a description of souls burdened with the weight of sin, that neither in the house, nor in the field, may escape the

Aug. ubi sup.

storm of the wrath that is in store for them. Woe also to those that are being suckled; the weak souls, that is, who are being brought to the knowledge of God as by milk, to whom it shall be woe, because they are too laden to fly, and too inexperienced to resist Antichrist, having neither escaped sin, nor partaken of the food of true bread. PSEUDO-AUG. Or, *They that are with child*, are they who covet what belongs to others; *they that give suck*, are they who have already forcibly taken that which they coveted; to them shall be *woe* in the day of judgment. *Pray ye that your flight be not in the winter, or on the sabbath day;* that is, AUG. That no one be found in that day in either joy or sorrow for temporal things. HILARY; Or; That we be not taken in the frost of sins, or in discontinuance of good works, because of the soreness of the affliction; notwithstanding that for the sake of God's elect, those days shall be shortened, that the abridgment of the time may disarm the force of the calamities. Aug. Serm. App. 75. 2. Aug. Quæst. Ev. I. 37.

ORIGEN; Mystically; In the holy place of the Scriptures, both Old and New Testament, Antichrist, that is, false word, has often stood; let those who see this flee from the Judæa of the letter to the high mountains of truth. And whoso has been found to have gone up to the house-top of the word, and to be standing upon its summit, let him not come down thence as though he would fetch any thing out of his house. And if he be in the field in which the treasure is hid, and return thence to his house, he will run into the temptation of a false word; but especially if he have stripped off his old garment, that is, the old man, and should have returned again to take it up. Then the soul, as it were with child by the word, not having yet brought forth, is liable to a woe; for it casts that which it had conceived, and loses that hope which is in the acts of truth; and the same also if the word has been brought forth perfect and entire, but not having yet attained sufficient growth. Let them that flee to the mountains pray that their flight be not in the winter or on the sabbath-day, because in the serenity of a settled spirit they may reach the way of salvation, but if the winter overtake them they fall amongst those whom they would fly from. And there be some who rest from evil works, but do not good works; be your flight then not on such sabbath

when a man rests from good works, for no man is easily overcome in times of peril from false doctrines, except he is unprovided with good works. But what sorer affliction is there than to see our brethren deceived, and to feel one's self shaken and terrified? Those days mean the precepts and dogmas of truth; and all interpretations coming of *science falsely so called* are so many additions to those days, which God shortens by those whom He wills.

1 Tim. 6, 20.

23. Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.

24. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

25. Behold, I have told you before.

26. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.

27. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

28. For wheresoever the carcase is, there will the eagles be gathered together.

Chrys. When the Lord had finished all that related to Jerusalem, He came in the rest to His own coming, and gives them signs thereof, useful not for them only, but for us and for all who shall be after us. As above, the Evangelist said, *In those days came John the Baptist*, not implying immediately after what had gone before, but thirty years after; so here, when He says *Then*, He passes over the whole interval of time between the taking of Jerusalem and the beginnings of the consummation of the world. Among the signs which He gives of His second coming He certifies them concerning the place, and the deceivers. For it shall not be then as at His former coming, when He appeared in Bethlehem, in a corner of the world, unknown of any; but

Mat. 3, 1.

He shall come openly so as not to need any to announce His approach, wherefore, *If any man shall say unto you, Lo, here is Christ, or there, believe not.* JEROME; Wherein He shews that His second coming shall be not in lowliness as His first, but in glory; and therefore it is folly to seek in places little and obscure for Him who is the Light of the whole world. HILARY; Notwithstanding, by reason of the great tribulation in which men shall be cast, false prophets promising to shew aid present from Christ, will falsely affirm that Christ is present in divers places, that they may draw into the service of Antichrist men discouraged and distracted. CHRYS. He speaks here of Antichrist, and of certain his ministers, whom He calls false Christs and false prophets, such as were many in the time of the Apostles; but before Christ's second coming there shall come others more bitter than the former, *And they shall shew great signs and wonders.* AUG. Here the Lord forewarns us that even wicked men shall do some miracles which the saints cannot do, yet are they not therefore to be thought to have a higher place in the sight of God. For the Egyptian magi were not more acceptable to God than the people of Israel, because they could do what the Israelites could not; yet did Moses, by the power of God, work greater things. This gift is not bestowed on all the saints, lest the weak should be led astray by a most destructive error, supposing such powers to be higher gifts than those works of righteousness by which eternal life is secured. And though magi do the same miracles that the saints do, yet are they done with a different end, and through a different authority; for the one do them seeking the glory of God, the others seeking their own glory; these do them by some special compact or privilege[1] granted to the Powers, within their sphere, those by the public dispensation and the command of Him to whom all creation is subject[f]. For it is one thing for the owner of a horse to be compelled to give it up to a soldier, another for him to hand it over to a purchaser, or to give or lend it to a friend; and as those evil soldiers, who are condemned by the imperial discipline, employ the imperial ensigns to terrify the owners of any property, and to extort from them what is not required by

John 8, 12.

cf. 2 Thes. 2, 8.

Aug. Lib. 83 Quæst. q. 79

[1] al. veneficia.

[f] See above on chap. vii. 22.

the public service; so some evil Christians, by means of the name of Christ, or by words or sacraments Christian, compel somewhat from the Powers; yet these, when thus at the bidding of evil men, they depart from their purpose, they depart in order to deceive men in whose wanderings they rejoice. It is one way then in which magi, another in which good Christians, another in which bad Christians, work miracles; the magi by a private compact, good Christians by the public righteousness, evil Christians by the signs of public righteousness. [1]And we ought not to wonder at this when we believe not unreasonably that all that we see happen is wrought by the agency of the inferior powers of this air. AUG. Yet are we not therefore to think that this visible material world attends the nod of the disobedient angels, but rather the power is given them of God. Nor are we to suppose that such evil angels have creative power, but by their spirituality they know the seeds of things which are hidden from us, and these they secretly scatter by suitable adaptations of the elements, and so they give occasion both to the whole being, and the more rapid increase of substances. For so there are many men who know what sort of creatures use to be generated out of certain herbs, meats, juices and humours, bruised and mingled together in a certain fashion; save only that it is harder for men to do these things, inasmuch as they lack that subtlety of sense, and penetrativeness of body in their limbs dull and of earthly mould. GREG. When then Antichrist shall have wrought wonderful prodigies before the eyes of the carnal, he shall draw men after him, all such as delight in present goods, surrendering themselves irrevocably to his sway, *Insomuch that if it were possible the very elect should be led astray.* ORIG. That, *If it were possible,* is spoken hyperbolically; not that the elect can be led astray, but He wishes to shew that the discourse of heretics is often so persuasive, as to have force to prevail even with those who act[2] wisely. GREG. Or, because the heart of the elect is assailed with fearful thoughts, yet their faithfulness is not shaken, the Lord comprehends both under the same sentence, for to waver in thought is to err. He adds, *If it were possible,* because it is not possible that the elect should be taken in error

[1] non occ.

Aug. de Trin. iii. 8.

Greg. Mor. xv. 61.

[2] al. audiunt. Greg. Mor. xxxiii. 36.

RABAN. He says not this because it is possible for the divine election to be defeated, but because they, who to men's judgment seemed elect, shall be led into error. GREG. And as darts, when foreseen, are less likely to hit, He adds, *Lo, I have told you.* Our Lord announces the woes which are to precede the destruction of the world, that when they come they may alarm the less from having been foreknown. HILARY; The false prophets, of whom He had spoken above, shall say of Christ one while, *Lo, He is in the desert*, in order that they may cause men to wander astray; another while, *Lo, He is in the secret chambers*, that they may enthral men under the dominion of Antichrist. But the Lord declares Himself to be neither lurking in a remote corner, nor shut up to be visited singly, but that He shall be exhibited to the view of all, and in every place, *As the lightning cometh out of the east, and shineth even unto the west, so shall the coming of the Son of Man be.* CHRYS. As He had above described in what guise Antichrist should come, so here He describes how He Himself shall come. For as the lightning needeth none to herald or announce it, but is in an instant of time visible throughout the whole world, even to those that are sitting in their chambers, so the coming of Christ shall be seen every where at once, because of the brightness of His glory. Another sign He adds of His coming, *Wheresoever the body is, thither will the eagles be gathered together. The eagles* denote the company of the Angels, Martyrs, and Saints. JEROME; By an instance from nature, which we daily see, we are instructed in a sacrament of Christ. Eagles and vultures are said to scent dead bodies even beyond sea, and to flock to feed upon them. If then birds, not having the gift of reason, by instinct alone find out where lays a dead body, separated by so great space of country, how much more ought the whole multitude of believers to hasten to Christ, whose lightning goeth forth out of the east, and shines even to the west? We may understand by the carcase here, or corpse[1], which in the Latin is more expressively 'cadaver,' an allusion to the passion of Christ's death. HILARY; That we might not be ignorant of the place in which He should come, He adds this, *Wheresoever*

Greg. Hom. in Ev. xxxv. i.

[1] πτῶμα

the carcase, &c. He calls the Saints *eagles*, from the spiritual flight of their bodies, and shews that their gathering shall be to the place of His passion, the Angels guiding them thither; and rightly should we look for His coming in glory there, where He wrought for us eternal glory by the suffering of His bodily humiliation. ORIGEN; And observe, He says not vultures or crows, but *eagles*, shewing the lordliness and royalty of all who have believed in the Lord's passion. JEROME; They are called eagles whose youth is renewed as the eagle's, and who take to themselves wings that they may come to Christ's passion. GREG. We may understand this, *Wheresoever the carcase is*, as meaning, I who incarnate sit on the throne of heaven, as soon as I shall have loosed the souls of the elect from the flesh, will exalt them to heavenly places. JEROME; Or otherwise; This may be understood of the false prophets. At the time of the Jewish captivity, there were many leaders who declared themselves to be Christs, so that while the Romans were actually besieging them, there were three factions within. But it is better taken as we expounded it above, of the end of the world. Thirdly, it may be understood of the warfare of the heretics against the Church, and of those Antichrists, who under pretext of false science, fight against Christ. ORIGEN; The genus of Antichrist is one, the species many, just as all lies are of one sort. As all the holy Prophets were Prophets of the true Christ, so understand that each false Christ shall have his own false Prophets, who shall preach as true the false teachings of some Antichrist. When then one shall say, *Lo, here is Christ, or lo, there*, we need not look abroad out of the Scriptures, for out of the Law, the Prophets, and the Apostles, they bring the things which seem to favour their lie. Or by this, *Lo, here is Christ, or lo, there*, they shew that it was not Christ, but some impostor under the same title, such for example as Marcion, or Valentinus, or Basilides taught. JEROME; If then any one assert to you that Christ tarries in *the desert* of the Gentiles, or in the teaching of the Philosophers, or in *the secret chambers* of the heretics, who promise the hidden things of God, believe Him not, but believe that the Catholic Faith shines from *east* to *west* in

Ps. 103, 5. Is. 40, 31.

Greg. Mor. xxxi. 53.

Joseph. B. J. v. 1.

the Churches. Aug. By the *east* and *west*, He signifies the whole world, throughout which the Church should be. In the same way as He said below, *Hereafter shall ye see the Son of Man coming in the clouds of heaven*, so now He likens His coming to lightning, which uses to flash out of the clouds. When then the authority of the Church is set up clear and manifest throughout the whole world, He suitably warns His disciples that they should not believe schismatics and heretics. Each schism and heresy holds its own place, either occupying some important position in the earth, or ensnaring men's curiosity in obscure and remote conventicles. *Lo, here is Christ, or lo, there*, refers to some district or province of the earth; *the secret chambers*, or *the desert*, signify the obscure and lurking conventicles of heretics. Jerome; Or by this, *in the desert*, or *in the secret chambers*, He means that in times of persecution and distress, the false Prophets always find place for deceiving. Aug. Quæst. Ev. i. 38. Mat. 26, 64.

Origen; Or, when they allege secret and before unpublished Scriptures, in proof of their lie, they seem to say, Lo, the word of truth is in the desert. But when they produce canonical Scripture in which all Christians agree, they seem to say, Lo, the word of truth is in the chambers. Or wishing to point out such discourses as are altogether without Scripture, He said, *If they shall say to you, Lo, he is in the secret chambers, believe it not.* Truth is like the *lightning that cometh out of the east, and shineth even unto the west.* Or this may mean, that truth can be supported out of every passage of Scripture. The lightning of truth comes out of *the east*, that is, from the first beginnings of Christ, and shines throughout even to His passion, which is His setting; or from the very beginning of creation, to the last Scripture of the Apostles. Or, *the east* is the Law, *the west* is the end of the Law, and of John's prophecy. The Church alone neither takes away word or meaning from this lightning, nor adds aught to its prophecy. Or He means that we should give no heed to those who say, *Lo, here is Christ*, but shew Him not in the Church, in which alone is the coming of the Son of Man, who said, *Lo, I am with you always, even to the end of the world.* Jerome; We are invited to flock to Christ's passion wheresoever in Scripture it is Mat. 28, 20.

read of, that through it we may be able to come to God's word.

29. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

30. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn.

Gloss. non occ.

Gloss. As soon as the Lord has fortified the believers against the arts of Antichrist and his ministers, by shewing that His coming would be public, He proceeds to shew the order and method of His coming. Chrys. By *the tribulation*, He means the times of Antichrist and the false Prophets; for when there are so many deceivers, the tribulation will be great. But it shall not extend through any great length of time. For if for the elect's sake the Jewish war is shortened, much more shall this tribulation be shortened for their sakes; for which reason He said not *After*, but *Immediately after*, for He shall come immediately after. Hilary; The darkening of the sun, the failing of the moon, and the fall of the stars, indicate the glories of His coming. Origen; One will say, As at the breaking out of great conflagrations, great darkness is at the first caused by the smoke, so when the world shall be consumed by fire, which shall be kindled, even the great luminaries shall be darkened; and when the light of the stars is decayed, the rest of their substance, incapable of exaltation, shall fall from heaven into what it was, when it was first raised aloft by the light. When this shall have taken place, it follows that the rational heavenly powers shall suffer dismay and derangement, and shall be suspended from their functions. *And then shall appear the sign of the Son of Man in heaven*, that sign by which the heavenly things were made, that is, the power which the Son wrought when He hung upon the cross. And the sign shall appear in heaven, that men of all tribes

who before had not believed Christianity when preached, then by that sign, acknowledging it as made plain, shall grieve and mourn for their ignorance and sins. Others will think otherwise, that as the light of a lamp dies away by degrees, so when the supply of the heavenly luminaries shall fail, the sun shall be darkened, and the moon and the light of the stars shall grow dim, and that which in their composition is earthy shall fall from heaven. But how can it be said of the sun that its light shall be darkened, when Esaias the Prophet declares, that in the end of the world, there shall be light proceeding forth from the sun? And of the moon he declares that it shall be as the sun. But concerning the stars, there are some that endeavour to convince us that all, or many of them, are larger than the whole earth. How then shall they fall from heaven, when this earth would not be large enough to contain them? JEROME; These things, therefore, shall not come to pass by any diminution of light, for in another place we read that the light of the sun shall be sevenfold; but by comparison with real light, all things shall seem dim. RABAN. But nothing hinders our supposing that the sun and moon with the other stars shall for a time lose their light, as we know did the sun at the time of the Lord's passion; as Joel also says, *The sun shall be turned into darkness, and the moon into blood, before the great and manifest day of the Lord come.* But when the day of judgment is passed, and the life of future glory shall dawn, and there shall be a new heaven and a new earth, then shall that come to pass of which Isaiah speaks, *The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold. The stars shall fall from heaven*, is expressed in Mark; *There shall be stars falling from heaven*, that is, lacking their proper light. JEROME; *By the powers of heaven*, we understand the bands of the Angels. CHRYS. Very fitly shall they be shaken and dismayed, seeing so mighty a change being wrought, their fellow-servants punished, and the universe standing before a terrible tribunal. ORIGEN; But as, at the dispensation of the Cross, the sun was eclipsed, and darkness was spread over the earth; so when the sign of the Son of Man appears in heaven, the light of the sun, moon, and

Is. 30, 26.

Joel 2, 31.

Is. 30, 26.

Mark 13, 25.

stars, shall fail, as though waning before the might of that sign. This we understand to be the sign of the cross, that the Jews may see, as Zacharias and John speak, *Him whom they have pierced*, and the sign of victory. CHRYS. But because the sun will be darkened, the cross would not be seen, if it were not far brighter than the rays of the sun. That the disciples might not be ashamed, and grieve over the cross, He speaks of it as a sign, with a kind of distinction. The sign of the cross will appear to overthrow the shamelessness of the Jews, when Christ shall appear in the judgment, shewing not only His wounds, but His most ignominious death, *And then all the tribes of the earth shall mourn.* For when they shall see the cross, they shall bethink them how they have gained nought by His death, and that they have crucified Him whom they ought to have worshipped. JEROME; Rightly does He say, *the tribes of the earth*, for they shall mourn who have no citizenship in heaven, but are written in earth. ORIGEN; Morally, one may say that the sun, which shall be darkened, is the Devil, who shall be convicted in the end of the world, that whereas he is darkness, he has feigned himself to be the sun; the moon, which seems to receive its light from this sun, is the Church of the wicked, which professes to have and to give light, but then convicted with its sinful dogmas, shall lose its brightness; and all those who, either by false teaching, or false virtues, promised truth to men, but led them astray by lies, these are fitly called stars falling from, so to say, their own heaven, where they were raised on high, exalting themselves against the knowledge of God. For illustration of this discourse, we may apply that place in Proverbs, which says, *The light of the just is unquenchable, but the light of the wicked shall be quenched.* Then the brightness of God shall appear in every one who has borne the image of the heavenly; and they of heaven shall rejoice, but they of earth shall lament. AUG. Or, the Church is the sun, moon, and stars, to which it is said, *Fair as the moon, bright as the sun. Then shall the sun be darkened, and the moon shall not give her light*, because in that ungoverned fury of wicked persecutors, the Church shall not be seen. *Then shall the stars fall from heaven, and the powers of heaven shall be*

Zech. 12, 10. John 19, 37.

Jer. 17, 13.

Prov. 4, 18.

Aug. Ep. 199, 39.

Song of Solomon 6, 10.

shaken, because many, who seemed to be shining in God's grace, shall give way to their persecutors, and shall fall, and even the stoutest believers shall be shaken. And these things shall be *after the tribulation of those days*, not because they shall happen when the whole persecution is overpast, but because the tribulation shall be first, that the falling away may come after. And because it shall be so throughout all those days, it shall be *after the tribulation of those days*, yet on those very days.

And they shall see the Son of man coming in the clouds of heaven with power and great glory.

CHRYS. He adds this, that having heard of the cross, they should not now imagine a similar degradation. AUG. The first and most apparent meaning of this is of that time when He shall come to judge the quick and the dead in His body —that body in which He sits at the right hand of the Father, in which He died and rose again and ascended into heaven. As we read in the Acts of the Apostles; *He was taken up, and a cloud received Him out of their sight*, upon which it was said by the Angels, *He shall so come as ye have seen Him go into heaven*, we may reasonably believe that He will come again, not only in the same body, but also in a cloud. ORIGEN; Therefore shall they see with the bodily eyes the Son of Man, coming in human shape, *in the clouds of heaven*, that is, on high. As at the transfiguration, a voice came out of the cloud, so when He shall come again transformed into His glorious appearance, it shall be not on one cloud, but upon many, which shall be His chariot. And if when the Son of God went up to Jerusalem, they who loved Him spread their garments in the way, not willing that even the ass that carried Him should tread upon the earth; what wonder, if the Father and God of all should spread the clouds of heaven under the body of the Son, when He comes to the work of the consummation? And one may say, that as in the creation of man, God took clay from the earth and made man; so to manifest the glory of Christ, the Lord taking of the heaven, and of its substance, gave it a body

Aug. Ep. 199, 41.

Acts 1, 9.

of a bright cloud in the Transfiguration, and of bright clouds at the Consummation; wherefore it is here said, *in the clouds*
Gen. 2, 7. *of heaven*, as it was there said, *of the clay of the ground.* And it behoves the Father to give all such admirable gifts to the Son, because He humbled Himself; and He has also exalted Him, not only spiritually, but bodily, that He should come upon such clouds; and perhaps upon rational clouds, that even the chariot of the glorified Son of Man should not be irrational. At the first, Jesus came with that power with which He wrought signs and wonders in the people; yet was that power little in comparison of that great power with which He shall come in the end; for that was the power of one emptying Himself of power. And also, it is fitting that He should be transformed into greater glory than at the transfiguration on the mount; for then He was transfigured for the sake of three only, but in the consummation of the whole world, He shall appear in great glory, that all may see Him in glory.

Aug. ubi sup. Aug. But because the Scriptures are to be searched, and we are not to content ourselves with the surface of them, let us look closely at what follows, *When ye see all these things come to pass, know that he is near even at the door.* We know then that He is near, when we see come to pass not any of the foregoing things, but all of them, among which is this that the Son of Man shall be seen coming. *And he shall send his Angels*, who from the four quarters of the world shall gather together His elect. All these things He does at
1 John 2, 18. *the last hour* coming in His members as in the clouds, or in the whole Church as in one great cloud, as now He ceases not to come. And *with great power and glory*, because His power and glory will seem greater in the Saints to whom He will give great power, that they may not be overcome of persecution. Origen; Or He comes every day *with great power* to the mind of the believer in the clouds of prophecy, that is, in the Scriptures of the Prophets and the Apostles, who utter the word of God with a meaning above human nature. Also we say that to those who understand He comes with *great glory*, and that this is the more seen in the second coming
[1]non occ. of the Word which is to the perfect. [1]And so it may be, that all which the three Evangelists have said concerning Christ's

coming, if carefully compared together and thoroughly examined, would be found to apply to His continual daily coming in His body, which is the Church, of which coming He said in another place, *Hereafter shall ye see the Son of Man sitting on the right hand of the power of God, and coming in the clouds of heaven*, excepting those places in which He promises that His last coming in His own person. Mat. 26, 6.

31. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

ORIGEN; Because He had spoken of mourning, which shall be only that they may bear witness against themselves and condemn themselves, that none should suppose that that mourning will end their woes, He now adds, *And he shall send his Angels with a trump and a loud voice.* REMIG. Here we are not to think of a real trumpet, but of the voice of the archangel, which shall be so loud that at its sound all the dead shall rise out of the dust of the earth. CHRYS. The sound of the trump refers to the resurrection, and the rejoicing, and to represent the astonishment which shall be then, and the woe of those that shall be left, and shall not be snatched up into the clouds. ORIGEN; It is written in Numbers, that the Priests shall summon by the sound of the trumpet from the four winds those who are of the camp of Israel, and it is in allusion to this that Christ speaks here of the Angels, *And they shall gather together the elect from the four winds.* REMIG. That is, from the four quarters of the world, north, south, east, and west. ORIGEN; Some of little discernment think, that only those who shall then be found in the body shall be gathered together, but it is better to say that the Angels of Christ shall then gather together not only all who from the coming of Christ to the end of the world have been called and chosen, but all from the foundation of the world, who like Abraham have seen the day of Christ and rejoiced therein. And that He here means not only those that shall be found in the body, but those also who have quitted the body, the following words shew, *from one end of heaven to the other*, which cannot be meant of any one upon earth. Or, the heavens are the divine Numb. 10, 3. John 8, 56.

[1] al. autoritates

Scriptures and their authors[1] in which God dwells. *One end of heaven* is the beginning of the Scriptures, *the other* end is their conclusion. The saints there are gathered together *from one end of heaven,* that is, from those that live in the beginning of the Scriptures to those who live in the ends of them. They shall be gathered together *with a trump* and *a loud voice,* that they who hear and attend may prepare themselves for that way of perfection which leads to the Son of God. REMIG. Or otherwise; Lest any one should suppose that they should be gathered only from the four quarters of the world, and not from the middle regions, He adds this, *And from one end of heaven to the other.* By the heights of heaven meaning the central regions of the earth, which are under the heights of heaven; and by the ends of heaven, meaning the extreme parts of the earth, where the land seems to join a very wide and distant horizon. CHRYS. That the Lord calls His elect by His Angels pertains to the honour of the elect; and Paul also says that *they shall be caught into the clouds;* that is, the Angels shall gather together those that have risen, and when they are gathered together, the clouds shall receive them.

1 Thes. 4, 17.

32. Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

33. So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

34. Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35. Heaven and earth shall pass away, but my words shall not pass away.

Chrys. Hom. lxxvii.

CHRYS. Because He had said that these things should come to pass *immediately after the tribulation of those days,* they might ask, How long time hence? He therefore gives them an instance in the fig JEROME; As much as to say, When the tender shoots first shew themselves in the stem of the fig tree, and the bud bursts into flower, and the bark puts forth leaves, ye perceive the approach of summer and the season of spring and growth; so when ye shall see all

these things that are written, do not suppose that the end of the world is immediate, but that certain monitory signs and precursors are shewing its approach. CHRYS. He shews that the interval of time shall not be great, but that the coming of Christ will be presently. By the comparison of the tree He signifies the spiritual summer and peace that the just shall enjoy after their winter, while sinners on the other hand shall have a winter after summer. ORIGEN; As the fig has its vital powers torpid within it through the season of winter, but when that is past its branches become tender by those very powers and put forth leaves; so the world and all those who are saved had before Christ's coming their vital energies dormant within them as in a season of winter. Christ's Spirit breathing upon them makes the branches of their hearts soft and tender, and that which was dormant within burgeons into leaf, and makes shew of fruit. To such the summer and the coming of the glory of the Word of God is nigh at hand. CHRYS. This analogy also adds credit to His foregoing discourse; for wherever He speaks of what must by all means come to pass, Christ ever brings forward parallel physical laws. AUG. That now from the Evangelic and Prophetic signs that we see come to pass, we ought to look that the Lord's coming should be nigh, who is there that denies? For daily it draws ever more and more near, but of the exact time it is said, *It is not for you to know the times or the seasons.* See how long ago the Apostle said, *Now is our salvation nearer than when we believed.* What he spoke was not false, and yet how many years have elapsed, how much more may we not say that the Lord's coming is at hand now, that so great an accession of time has been made? Aug. Ep. 199, 22. Acts 1, 7. Rom. 13, 11.

HILARY; Mystically; The Synagogue is likened to the fig tree[g]; its branch is Antichrist, the son of the Devil, the portion of sin, the maintainer of the law; when this shall begin to swell and to put forth leaves, *then summer is nigh*, i. e. the approach of the day of judgment shall be perceived. REMIG. Or, when this fig shall again bud, that is, when the synagogue shall receive the word of holy preaching, as the preaching of Enoch and Elias, then we ought to understand that the day of the consummation is at hand. AUG. Or, by the fig tree understand the human race, by reason of the Aug. Quæst. Ev. i. 39.

[g] See above on chap. xxi. 19.

temptations of the flesh. *When its branch is tender*, i. e. when the sons of men through faith in Christ have progressed towards spiritual fruits, and the honour of their adoption to be the sons of God has shone forth in them.

HILARY; To give sure credit to the things which should come to pass He adds, *Verily I say unto you, this generation shall not pass away until all these things be fulfilled.* By saying *Verily*, He gives asseveration to the truth. ORIGEN; The uninstructed refer the words to the destruction of Jerusalem, and suppose them to have been said of that generation which saw Christ's death, that it should not pass away before the city should be destroyed. But I doubt that they would succeed in thus expounding every word from that, *one stone shall not be left upon another*, to that, *it is even at the door;* in some perhaps they would succeed, in others not altogether. CHRYS. *All these things* therefore mean what was said of the end of Jerusalem, of the false prophets, and the false Christs, and all the rest which shall happen down to the time of Christ's coming. That He said, *This generation*, He meant not of the men then living, but of the generation of the faithful; for so Scripture uses to speak of generations, not of time only, but of place, life, and conversation; as it is said,
Ps.24,6. *This is the generation of them that seek the Lord.* Herein He teaches that Jerusalem shall perish, and the greater part of the Jews be destroyed, but that no trial shall overthrow the generation of the faithful. ORIGEN; Yet shall the generation of the Church survive the whole of this world, that it may inherit the world to come, yet it shall not pass away until all these things have come to pass. But when all these shall have been fulfilled, then not the earth only but the heavens also shall pass away; that is, not only the men whose life is earthy, and who are therefore called the earth, but also they whose conversation is in heaven, and who are therefore called the heaven; these *shall pass away* to things to come, that they may come to better things. But the words spoken by the Saviour shall not pass away, because they effect and shall ever effect their purpose; but the perfect and they that admit no further improvement, passing through what they are, come to that which they are not; and this is that, *My words shall not pass away.* And perhaps the words of Moses and the Prophets have passed away, because all that they prophesied has

been fulfilled; but the words of Christ are always complete, daily fulfilling and to be fulfilled in the saints. Or perhaps we ought not to say that the words of Moses and the Prophets are once for all fulfilled; seeing they also are the words of the Son of God, and are fulfilled continually. JEROME; Or, by *generation* here He means the whole human race, and the Jews in particular. And He adds, *Heaven and earth shall pass away, but my words shall not pass away*, to confirm their faith in what has gone before; as though He had said, it is easier to destroy things solid and immovable, than that aught should fail of my words. HILARY; For heaven and earth have in their constitution no necessity of existence, but Christ's words derived from eternity have in them such virtue that they must needs abide. JEROME; The heaven and the earth shall pass away by a change, not by annihilation; for how should *the sun be darkened, and the moon not give her light*, if earth and heaven in which these are should be no more? RABAN. The heaven which shall pass away is not the [1]starry but the [2]atmospheric heaven which of old was destroyed by the deluge. CHRYS. He brings forward the elements of the earth to shew that the Church is of more value than either heaven or earth, and that He is Maker of all things.

[1] sidereum
[2] aereum
2 Pet. 3, 5.

36. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

37. But as the days of Noe were, so shall also the coming of the Son of man be.

38. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39. And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40. Then shall two be in the field; the one shall be taken, and the other left.

41. Two women shall be grinding at the mill; the one shall be taken, and the other left.

CHRYS. The Lord having described all the tokens that shall precede His coming, and brought His discourse to the

very doors, yet would not name the day; *Of that day and hour knoweth no man, no not the Angels of heaven, but my Father only.* JEROME; In some Latin copies is added here, "neither the Son:" but in the Greek copies, and particularly those of Adamantius and Pierius, it is not found[c]. But because it is read in some, it seems to require our notice. REMIG.

Mark 13, 32. And Mark has the addition. JEROME; Whereat Arius and Eunomius rejoice greatly; for say they, He who knows and He who is ignorant cannot be both equal. Against these we answer shortly; Seeing that Jesus, that is, The Word of God,

John 1, 3. made all times, (for *By him all things were made, and without him was not any thing made that was made,*) and that the day of judgment must be in all time, by what reasoning can He who knows the whole be shewn to be ignorant of a part? This we will further say; Which is the greater, the knowledge of the Father, or the knowledge of the judgment? If He knows the greater, how can He be ignorant of the less? HILARY; And has indeed God the Father denied the knowledge

Luke 10, 22. of that day to the Son, when He has declared, *All things are committed to me of my Father?* but if any thing has been denied, all things are not committed to Him. JEROME; Having then shewn that the Son of God cannot be ignorant of the day of the consummation, we must now shew a cause why He should be said to be ignorant. When after the resurrection He is demanded concerning this day by the Apostles, He answers more

Acts 1, 7. openly; *It is not for you to know the times or the seasons which the Father has put in his own power.* Wherein He shews that Himself knows, but that it was not expedient for the Apostles to know, that being in uncertainty of the coming of their Judge, they should live every day as though they were to be judged that

Aug. de Trin. i. 12. day. AUG. When He says here, *Knows not*, He means, 'makes others not to know;' i. e. He knew not then, so as to tell His

Gen. 22, 19. disciples; as it was said to Abraham, *Now I know that thou*

Aug. Serm. 97, 1. *fearest God;* i. e. 'Now have I caused that thou shouldest know,' because by the temptation he came to know himself. ID. That

[c] The addition is found in a very few Greek MSS., and ancient versions, in Chrys. and Theophylact. It is in the Old Italic version, and is acknowledged by Hilary, Ambrose, and Pseudo-Chrys.; but the preponderance of evidence is greatly against it, and it is not admitted into the text of the G. T. by any editors. It probably crept in from the parallel passage in S. Mark. Adamantius is a surname of Origen. Pierius was a presbyter of Alexandria in the third century, whose learning occasioned him to be styled 'Origen the younger.'

He says that *the Father knoweth*, implies that in the Father the Son also knows. For what can there be in time which was not made by the Word, seeing that time itself was made by the Word! ID. That the Father alone knows may be well understood in the above-mentioned manner of knowing, that He makes the Son to know; but the Son is said not to know, because he does not make men to know. ORIGEN; Otherwise; So long as the Church which is Christ's body knows not that day and hour, so long the Son Himself is said not to know that day and hour. The word *know* is used according to its proper usual meaning in Scripture. The Apostle speaks of Christ, as *him who knew no sin*, i. e. sinned not. The knowledge of that day and hour the Son reserves in store for the fellow-heirs of the promise, that all may know at once, i. e. in the day when it shall come upon them, *what things God hath prepared for them that love him.* RABAN. I have read also in some one's book, that *the Son* here is not to be taken of the Only-begotten, but of the adopted, for that He would not have put the Angels before the Only-begotten Son, saying, *Not the Angels of heaven, neither the Son*[1].

Aug. Lib. 83 Quæst. q. 60.

2 Cor. 5, 21.

1 Cor. 2, 9.

AUG. The Gospel then says, *Of that day and hour knoweth no man;* but you say, That neither the month nor the year of His coming can be known. This exactness of yours up to this point seems as if you meant that the year could not be known, but that the week or the decade of years might be known, as though it was possible to fix or assign it to some seven, ten, or a hundred, or some number of years more or less. If you allow that you cannot so limit it, you think with me. CHRYS. That you may perceive that it is not owing to ignorance that He is silent of the day and hour of the judgment, He brings forward another token, *As it was in the days of Noe, so shall the coming of the Son of Man be.* By this He means that He shall come sudden and unlooked for, and while men are taking their pleasure; of which Paul also speaks, *When they shall say, Peace and safety, then sudden destruction cometh upon them.* RABAN. Marriage and meats in themselves are not here condemned, as the error of Marcion and Manichæus teaches; for in the one the continuation of the species, in the

Aug. Ep. 199, 16.

1 Thess. 5, 3.

[1] See further on this passage, Hil. on Mark xiii. 32. and Basil adv. de Trin. ix. 58, cited in the Catena Eunom. iv.

other that of life, depends; but what is reproved is an unrestrained use of things lawful.

JEROME; It is asked here, how it was said above, *Nation shall rise against nation, and kingdom against kingdom; &c.* when here only tokens of peace are spoken of as what shall be then? We must suppose, that after the wars and the other miseries which shall waste the human race, shall follow a short peace, offering rest and quiet to approve the faith of the believers. CHRYS. Or, To such as are thoughtlessly disposed, it shall be a time of peace and enjoyment; as the Apostle said not, 'When there shall be peace,' but *When they shall say, Peace and safety,* shewing their insensibility to be such as was theirs in the days of Noe, when the wicked, and not the good, indulged themselves, but their end was sorrow and tribulation. This shews also, that when Antichrist shall come, those who are wicked, and despair of their salvation, shall run into illicit pleasures; therefore He chooses an instance suitable. For while the ark was building, Noe preached among them, foretelling the evils that should come; but those wicked giving no heed to him, wantoned as though no evil should ever come; so now, because many would not believe things future, He makes credible what He says from what has happened. Another token He gives to shew how unexpectedly that day shall come, and that He is not ignorant of the day, *Then two shall be in the field, one shall be taken and the other left.* These words shew that masters and servants, they that work, and they that work not, shall be taken or left alike.

HILARY; Or, the two in the field, are the two people of believers and unbelievers, whom the day of the Lord shall overtake, as it were in the labours of this life. And they shall be separated, one being taken and the other left; this shews the separation that shall be between believers and unbelievers; when God's wrath is kindled, the saints shall be gathered into His garner, and the unbelievers shall be left as fuel for the fire from heaven. The same is the account to be given of that, *Two shall be grinding at the mill. The mill* is the work of the Law, but as some of the Jews believed through the Apostles, so some shall believe through Elias, and be justified through faith; and one part shall

be taken through this same faith of good works, the other part shall be left unfruitful in the work of the Law, grinding in vain, and never to produce the bread of heavenly food. JEROME; Or, *Two men in one field* shall be found performing the same labour, sowing corn together, but not reaping the same fruit of their labour. The two *grinding together* we may understand either of the Synagogue and the Church, which seem to grind together in the Law, and to make of the same Scriptures meal of the commandments of God; or of other heresies, which out of both or one Testament, seem to grind meal of their own doctrines. HILARY; The *two in one bed* are those who preach alike the Lord's rest after His passion, about which heretics and catholics have the same confession; but because the Catholic Faith preaches the unity of the Godhead of the Father and the Son, and the false creed of the heretics impugns that, therefore shall the Divine judgment decide between the confession of these two by taking one and leaving the other. REMIG. Or, these words denote three orders in the Church. *The two men in the field* denote the order of preachers, to whom is committed the field of the Church; by the two *grinding at the mill*, the order of the married priests, who while with a divided heart they are called first to one side, then to the other, do, as it were, ever turn round a mill; by the *two in one bed*, the order of the continent, whose repose is signified by the bed. But in all these orders are good and bad, righteous and unrighteous, so that some shall be taken, and some left. ORIGEN; Or otherwise; The body is laid as sick on the bed of carnal passions, the soul grinds in the mill of this world, and the bodily senses labour in the field of the world.

prædicatores.

conjugati.

continentes.

42. Watch therefore: for ye know not what hour your Lord doth come.

43. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44. Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh.

JEROME; Having declared that *of that hour knoweth no man, but the Father only*, He shews that it was not expedient for the Apostles to know, that being ignorant they might live in perpetual expectation of His coming, and thus concluding the whole, He says, *Watch therefore, &c.* And He does not say, 'Because we know not,' but *Because ye know not*, shewing that He Himself is not ignorant of the day of judgment. CHRYS. He would have them ever ready, and therefore He says, *Watch.* GREG. To watch is to keep the eyes open, and looking out for the true light, to do and to observe that which one believes, to cast away the darkness of sloth and negligence. ORIGEN; Those of more plain understanding say, that He spoke this of His second coming; but others would say that it applies to an intellectual coming of the word into the understanding of the disciples, for as yet He was not in their understanding as He was to be. AUG. He said this *Watch*, not to those only who heard Him speak at the time, but to those who came after them, and to us, and to all who shall be after us, until His second coming, for it touches all in a manner. That day comes to each one of us, when it comes to him to go out of the world, such as he shall be judged, and therefore ought every Christian to watch that the Lord's coming may not find him unprepared; and he will be unprepared for the day of His coming, whom the last day of his life shall find unprepared. AUG. Foolish are all they, who either profess to know the day of the end of the world, when it is to come, or even the end of their own life, which no one can know unless he is illuminated by the Holy Spirit.

Greg. Hom. in Ev. ii. 3.

Aug. Ep. 199, 3.

Aug. non occ.

JEROME; And by the instance of the master of the household, He teaches more plainly why He keeps secret the day of the consummation. ORIGEN; The *master of the household* is the understanding, the *house* is the soul, the *thief* is the Devil. The thief is also every contrary doctrine which enters the soul of the unwary by other than the natural entrance, breaking into the house, and pulling down the soul's natural fences, that is, the natural powers of understanding, it enters the breach, and spoils the soul. Sometimes one takes the thief in the act of breaking in, and seizing him, stabs him with a word,

and slays him. And the thief comes not in the day-time, when the soul of the thoughtful man is illuminated with the Sun of righteousness, but in the night, that is, in the time of prevailing wickedness; in which, when one is plunged, it is possible, though he have not the power of the sun, that he may be illuminated by some rays from the Word, as from a lamp; continuing still in evil, yet having a better purpose, and watchfulness, that this his purpose should not be broken through. Or in time of temptation, or of any calamities, is the time when the thief is most found to come, seeking to break through the house of the soul. GREG. Or, the thief breaks into the house through the neglect of the master of the house, when the spirit has slept upon its post of guard, and death has come in unawares into the dwelling house of our flesh, and finding the lord of the house sleeping, slays him; that is, the spirit, little providing for coming evils, is taken off unprepared, to punishment, by death. But if he had watched he would have been secure from the thief; that is, looking forward to the coming of the Judge, who takes our lives unawares, he would meet Him with penitence, and not perish impenitent. And the Lord would therefore have the last hour unknown, that it might always be in suspense, and that being unable to foresee it, we might never be unprepared for it. CHRYS. In this He rebukes such as have less care for their souls, than they have of guarding their money against an expected thief.

Greg. Hom. in Ev. xiii. 5.

45. Who then is a faithful and wise servant, whom his lord hath made ruler over his houshold, to give them meat in due season?

46. Blessed is that servant, whom his lord when he cometh shall find so doing.

47. Verily I say unto you, That he shall make him ruler over all his goods.

48. But and if that evil servant shall say in his heart, My lord delayeth his coming;

49. And shall begin to smite his fellowservants, and to eat and drink with the drunken;

50. The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

51. And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

HILARY; Though the Lord had given above a general exhortation to all in common to unwearied vigilance, yet He adds a special charge to the rulers of the people, that is, the Bishops, of watchfulness in looking for His coming. Such He calls a faithful servant, and wise master of the household, careful for the needs and interests of the people entrusted to Him. CHRYS. That He says, *Whom think ye is that faithful and wise servant*, does not imply ignorance, for even
Gen. 3, 9. the Father we find asking a question, as that, *Adam, where art thou?* REMIG. Nor yet does it imply the impossibility of
Gloss. ord. attaining perfect virtue, but only the difficulty. GLOSS. For rare indeed is such *faithful* servant serving his Master for his Master's sake, feeding Christ's sheep not for lucre but for love of Christ, *skilled* to discern the abilities, the life, and the manner of those put under him, whom *the Lord sets over*, that is, who is called of God, and has not thrust himself in. CHRYS. He requires two things of such servant, fidelity and prudence; He calls him *faithful*, because he appropriates to himself none of his Lord's goods, and wastes nought idly and unprofitably. He calls him *prudent*, as knowing on what he ought to lay out the things committed to him. ORIGEN; Or, he that makes progress in the faith, though he is not yet perfect in it, is ordinarily called *faithful*, and he who has natural quickness of intellect is called *prudent*. And whoever observes will find many faithful, and zealous in their belief, but not at the
1 Cor. 1, 27. same time prudent; *for God hath chosen the foolish things of the world*. Others again he will see who are quick and prudent but of weak faith; for the union of faith and prudence in the same man is most rare. To give food in due season calls for prudence in a man; not to take away the food of the needy requires faithfulness. And this the literal sense obliges us to, that we be faithful in dispersing the revenues of the Church, that we

devour not that which belongs to the widows, that we remember the poor, and that we do not take occasion from what is written, *The Lord hath ordained, that they which preach the Gospel should live of the Gospel*, to seek more than plain food and necessary clothing, or to keep more for ourselves than we give to those who suffer want. And that we be prudent, to understand the cases of them that are in need, whence they come to be so, what has been the education and what are the necessities of each. It needs much prudence to distribute fairly the revenues of the Church. Also let the servant be faithful and prudent, that he lavish not the intellectual and spiritual food upon those whom he ought not, but dispense according as each has need; to one is more behoveful that word which shall edify his behaviour, and guide his practice, than that which sheds a ray of science; but to others who can pierce more deeply let him not fail to expound the deeper things, lest if he set before them common things only, he be despised by such as have naturally keener understandings, or have been sharpened by the discipline of worldly learning. 1 Cor. 9, 14.

Chrys. This parable may be also fitted to the case of secular rulers; for each ought to employ the things he has to the common benefit, and not to the hurt of his fellow-servants, nor to his own ruin; whether it be wisdom or dominion, or whatever else he has. Raban. The *lord* is Christ, the *household* over which He appoints is the Church Catholic. It is hard then to find one man who is both *faithful and wise*, but not impossible; for He would not pronounce a blessing on a character that could never be, as when He adds, *Blessed is that servant whom his lord when he cometh shall find so doing.* Hilary; That is, obedient to his Lord's command, by the seasonableness of his teaching dispensing the word of life to a household which is to be nourished for the food of eternity. Remig. It should be observed, that as there is great difference of desert between good preachers and good hearers, so is there great difference between their rewards. The good hearers, if He finds them watching He will make to sit down to meat, as Luke speaks; but the good preachers *He will set over all His goods.* Origen; That he may reign with Christ, to whom the Father has committed all that is His. And as the son of a good father set over all that is his,

He shall communicate of His dignity and glory to His faithful and wise stewards, that they also may be above the whole creation. RABAN. Not that they only, but that they before others, shall be rewarded as well for their own lives as for their superintendence of the flock. HILARY; Or, *shall set him over all his goods*, that is, shall place him in the glory of God, because beyond this is nothing better. CHRYS. And He instructs His hearer not only by the honour which awaits the good, but by the punishment which threatens the wicked, adding, *If that evil servant shall say in his heart, &c.* AUG. The temper of this servant is shewn in his behaviour, which is thus expressed by his good Master; his tyranny, *and shall begin to beat his fellow servants*, his sensuality, *and to eat and drink with the drunken.* So that when he said, *My Lord delayeth His coming*, he is not to be supposed to speak from desire to see the Lord, such as was that of him who said, *My soul is athirst for the living God; when shall I come?* This shews that he was grieved at the delay, seeing that what was hastening towards him seemed to his longing desires to be coming slowly. ORIGEN; And every Bishop, who ministers not as a fellow servant, but rules by might as a master, and often an harsh one, sins against God; also if he does not cherish the needy, but feasts with the drunken, and is continually slumbering because his Lord cometh not till after long time. RABAN. Typically, we may understand his beating his fellow servants, of offending the consciences of the weak by word, or by evil example. JEROME; *The Lord of that servant shall come in a day when he looketh not for Him*, is to rouse the stewards to watchfulness and carefulness. *He shall cut him in sunder*, is not to be understood of execution by the sword, but that he shall sever him from the company of the saints. ORIGEN; Or, *He shall cut him in sunder*, when his spirit, that is, his spiritual gift, shall return to God who gave it; but his soul shall go with his body into hell. But the righteous man is not cut in sunder, but his soul, with his spirit, that is, with his gift, spiritual enters into the kingdom of heaven. They that are cut in sunder have in them thenceforth no part of that spiritual gift which was from God, but there remains to them that part which was their own, that is, their soul, which shall be punished with

Aug. Ep. 199. 1.

Ps. 42, 2.

their body. JEROME; *And shall appoint him his portion with the hypocrites*, with those, namely, that were in the field, and grinding at the mill, and were nevertheless left. For as we often say that the hypocrite is one who is one thing, and passes himself for another; so in the field and at the mill he seemed to be doing the same as others, but the event proved that his purpose was different. RABAN. Or, *appoints him his portion with the hypocrites*, that is, a twofold share of punishment, that of fire and frost; to the fire belongs the *weeping*, to the frost the *gnashing of teeth*[k]. ORIGEN; Or, there shall be *weeping* for such as have laughed amiss in this world, *gnashing of teeth* for those who have enjoyed an irrational peace. For being unwilling to suffer bodily pain, now the torture forces their teeth to chatter, with which they have eaten the bitterness of wickedness. From this we may learn that the Lord sets over His household not the faithful and wise only, but the wicked also; and that it will not save them to have been set over His household, but only if they have given them their food in due season, and have abstained from beating and drunkenness. AUG. Putting aside this wicked servant, who, there is no doubt, hates his Master's coming, let us set before our eyes these good servants, who anxiously expect their Lord's coming. One looks for His coming sooner, another later, the third confesses his ignorance of the matter. Let us see which is most agreeable to the Gospel. One says, Let us watch and pray, because the Lord will quickly come; another, Let us watch and pray, because this life is short and uncertain, though the Lord's coming may be distant; and the third, Let us watch, because this life is short and uncertain, and we know not the time when the Lord will come. What else does this man say than what we hear the Gospel say, *Watch, because ye know not the hour in which the Lord shall come?* All indeed, through longing for the kingdom, desire that that should be true which the first thinks, and if it should so come to pass, the second and third would rejoice with him; but if it should not come to pass, it were to be feared that the belief of its supporters might be shaken by the delay, and they might begin to think that the Lord's

Aug. Ep. 199 in fin.

[k] See above on chap. viii. 12.

coming shall be, not remote, but never. He who believes with the second that the Lord's coming is distant will not be shaken in faith, but will receive an unlooked for joy. He who confesses his ignorance which of these is true, wishes for the one, is resigned to the other, but errs in neither, because he neither affirms or denies either.

CHAP. XXV.

1. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2. And five of them were wise, and five were foolish.

3. They that were foolish took their lamps, and took no oil with them:

4. But the wise took oil in their vessels with their lamps.

5. While the bridegroom tarried, they all slumbered and slept.

6. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7. Then all those virgins arose, and trimmed their lamps.

8. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

9. But the wise answered saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

11. Afterward came also the other virgins, saying, Lord, Lord, open to us.

12. But he answered and said, Verily I say unto you, I know you not.

13. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Chrys. In the foregoing parable the Lord set forth the punishment of the man who beat, and was drunk, and wasted Chrys. Hom. lxxviii.

his Lord's goods; in this He declares his punishment who profits not, and does not prepare for himself abundantly the things of which he has need; for the foolish virgins had oil, but not enough. HILARY; *Then*, because all this discourse is concerning the great day of the Lord, concerning which He had been speaking before. GREG. By *the kingdom of heaven* is meant the present Church, as in that, *The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend.* JEROME; This parable of the ten foolish and the ten wise virgins, some interpret literally of virgins, of whom there are according to the Apostle some who are virgins both in body and in thought, others who have preserved indeed their bodies virgin, but have not the other deeds of virgins, or have only been preserved by the guardianship of parents, but have wedded in their hearts. But from what has gone before, I think the meaning to be different, and that the parable has reference not to virgins only, but to the whole human race. GREG. For in each of the five senses of the body there is a double instrument, and the number five doubled makes ten. And because the company of the faithful is gathered out of both sexes, the Holy Church is described as being like to ten virgins, where as bad are mixed with good, and reprobate with elect, it is like a mixture of wise and foolish virgins. CHRYS. And He employs the character virgins in this parable to shew, that though virginity be a great thing, yet if it be not accompanied by works of mercy, it shall be cast out with the adulterers. ORIGEN; Or, The understandings of all who have received the word of God are virgins. For such is the word of God, that of its purity it imparts to all, who by its teaching have departed from the worship of idols, and have through Christ drawn near to the worship of God; *Which took their lamps, and went forth to meet the bridegroom and the bride*[a]. They take *their lamps*, i. e. their natural faculties, and go forth out of the world and its errors, and go to meet the Saviour, who is ever ready to come to enter with them that are worthy to His blessed bride the Church. HILARY; Or, *The bridegroom and the bride* represent our Lord God in the body, for the flesh is the bride of the spirit. *The lamps* are the light of bright souls which shine forth in the sacrament of

Greg. Hom. in Ev. xii. 1. Matt. 13, 41.

1 Cor. 7.

Greg. ubi sup.

[a] 'Et sponsæ' Vulg. and so a few Greek MSS.

baptism[b]. AUG. Or, *The lamps* which they carry in their hands are their works, of which it was said above, *Let your works shine before men.* ORIGEN; They that believe rightly, and live righteously, are likened to the five wise; they that profess the faith of Jesus, but prepare themselves not by good works to salvation, are likened to the five foolish. JEROME; For there are five senses which hasten towards heavenly things, and seek after things above. Of sight, hearing, and touch, it is specially said, *That which we have heard, which we have seen with our eyes, and our hands have handled.* Of taste, *Taste and see that the Lord is good.* Of smell, *Because of the savour of thy good ointments.* There are also other five senses which gape after earthly husks. AUG. Or, by the five virgins, is denoted a five-fold continence from the allurements of the flesh; for our appetite must be held from gratification of the eyes, ears, smell, taste, and touch. And as this continence may be done before God, to please Him in inward joy of the conscience, or before men only to gain applause of men, five are called wise, and five foolish. Both are virgins, because both these men exercise continence, though from different motives. ORIGEN; And because the virtues are so linked together, that he who has one has all, so all the senses so follow one another, that all must be wise, or all foolish. HILARY; Or, The five wise and five foolish are an absolute distinction between believers and unbelievers. GREG. It is to be observed, that all have lamps, but all have not oil. HILARY; The *oil* is the fruit of good works, the *vessels* are the human bodies in whose inward parts the treasure of a good conscience is to be laid up. JEROME; The virgins that have oil are they who, besides their faith, have the ornament of good works; they that have not oil, are they that seem to confess with like faith, but neglect the works of virtue. AUG. Or, The *oil* denotes joy, according to that, *God hath anointed thee with the oil of gladness.* He then whose joy springs not from this that he is inwardly pleasing to God, has no oil with him; for they have no gladness in their continent lives,

Aug. Lib. 83 Quæst. q. 59. Mat. 5, 16.

1 John 1, 1.

Ps.34,8. Sol. Song, 1, 3.

Aug. ubi sup.

Greg. ubi sup.

Aug. ubi sup. Ps.45,7.

[b] Alluding to the terms φωτισμὸς and *illuminatio*, by which Baptism was designated. S. Cyr. Cat. Oxf. Tr. p. 1.

save in the praises of men. *But the wise took oil with their lamps*, that is, the gladness of good works, *in their vessels*, that is, they stored it in their heart and conscience, as the Gal.6,4. Apostle speaks, *Let every man prove himself, and then shall he have rejoicing in himself, and not in another.* CHRYS. Or, The *oil* denotes charity, alms, and every aid rendered to the needy; the lamps denote the gifts of virginity; and He calls them *foolish*, because after having gone through the greater toil, they lost all for the sake of a less; for it is greater labour to overcome the desires of the flesh than of money. ORIGEN; Or, The *oil* is the word of teaching, with which the vessels of souls are filled; for what gives so great content as moral discourse, which is called the oil of light. *The wise* took with them of this oil, as much as would suffice, though the Word should tarry long, and be slack to come to their consummation. *The foolish* took lamps, alight indeed at the first, but not supplied with so much oil as should suffice even to the end, being careless respecting the provision of doctrine which comforts faith, and enlightens the lamp of good deeds.

Aug. ubi sup. AUG. For there die of both kinds of men in this interval of time before the resurrection of the dead, and the Lord's

Greg. ubi sup. coming shall be. GREG. To sleep is to die, to slumber before sleep is to faint from salvation before death, because, by the burden of sickness we come to the sleep of death. JEROME; Or, *They slumbered*, i. e. they were dead. And then follows, *And slept*, because they were to be afterwards wakened. *While the bridegroom tarried*, shews that no little time intervened between the Lord's first and second coming. ORIGEN; Or, Whilst the bridegroom *tarried*, and the Word comes not speedily to the consummation of this life, the senses suffer, slumbering and moving in the night of the world; and sleep, as energizing feebly, and with no quick sense. Yet did those wise virgins not quit their lamps, nor despair of hoarding their oil. JEROME; The Jews have a tradition that Christ will come at midnight, in like manner as in that visitation of Egypt, when the Paschal feast is celebrated, and the destroyer comes, and the Lord passes over our dwellings, and the door posts of each man's countenance are hallowed by the blood of the Lamb. Hence, I suppose, has continued among us that apostolic tradition,

that on the vigil of Easter[c] the people should not be dismissed before midnight, in expectation of Christ's coming; but when that hour has past over, they may celebrate the feast in security; whence also the Psalmist says, *At midnight* Ps. 119, *did I rise to praise thee.* AUG. Or, *At midnight*, that is, 62. Aug. when none knew or looked for it. JEROME; Suddenly thus, ubi sup. as on a stormy night, and when all think themselves secure, at the hour when sleep is the deepest, the coming of Christ shall be proclaimed by the shout of Angels, and the trumpets of the Powers that go before Him. This is meant when it says, *Lo, the bridegroom cometh, go ye out to meet him.* HILARY; At the trumpet signal they go forth to meet the bridegroom alone, for then shall the two be one, that is, the flesh and God, when the lowliness of the flesh shall be transformed into spiritual glory. AUG. Or, that the virgins go Aug. forth to meet the bridegroom alone, I think is to be under- ubi sup. stood that the virgins themselves constitute her who is called the bride; as we speak of the Christians flocking to the Church as children running to their mother, and yet this same mother consists only of the children who are gathered together. For now the Church is betrothed, and is to be led forth as a virgin to the marriage, which takes place then when all her mortal part having past away, she may be held in an eternal union. ORIGEN; Or, *At midnight*, that is, at the time of their most abandoned carelessness, *there was a great cry*, of the Angels, I suppose, desiring to arouse all men, those ministering spirits crying within in the senses of all that sleep, *Behold, the bridegroom cometh, go ye out to meet him.* All heard this summons, and arose, but all were not able to trim their lamps fitly. The lamps of the senses are trimmed by evangelical and right use of them; and they that use their senses amiss have their lamps untrimmed. GREG. Or, *All the virgins arose,* Greg. ubi sup.

[c] "This day was kept an universal fast over the whole Church. And they continued it not only till evening, but till cockcrowing in the morning. The night was spent in a Vigil, or Pernoctation, when they assembled together to perform all parts of Divine service. There is frequent mention made of this in ancient writers, Chrysostom, (Hom. 30. in Gen.) Epiphanius, (Exp. fid. n. 22.) and many others. Particularly Lactantius and S. Jerome tell us they observed it on a double account. Lactantius, (vii. 19.) says, 'This is the night which we observe, with a pernoctation for the Advent of our King and God; of which there is a twofold reason to be given; because in this night our Lord was raised to life again after His Passion; and in the same He is expected to return to receive the kingdom of the world.'" Bingham's Antiquities, xxi. 1. 32.

that is, both elect and reprobate are roused from the sleep of death; they *trimmed their lamps*, that is, they reckon up to themselves their works for which they look to receive eternal blessedness. Aug. They *trimmed their lamps*, that is, prepared to give an account of their deeds. Hilary; Or, the trimming their lamps is the return of their souls into their bodies, and their light is the consciousness of good works that shines forth, which is contained in the vessels of the body. Greg. The lamps of the foolish virgins go out, because the works which appeared outwardly to men to be bright, are dimmed within at the coming of the Judge. That they then beg oil of the wise virgins, what is it but that at the coming of the Judge, when they find themselves empty within, they seek for witness from without? As though deceived by their own self-confidence, they say to their neighbours, Whereas ye see us rejected as living without works, do ye witness to our works that ye have seen. Aug. From habit, the mind seeks that which uses to give it pleasure. And these now seek from men, who see not the heart, witness to God, who sees the heart. But their lamps go out, because those, whose good works rest upon the testimony of others, when that is withdrawn, sink into nothing. Jerome; Or, These virgins who complain that their lamps are gone out, shew that they are partially alight, yet have they not an unfailing light, nor enduring works. Whoso then has a virgin soul, and is a lover of chastity, ought not to rest content with such virtues as quickly fade, and are withered away when the heat comes upon them, but should follow after perfect virtues, that he may have an enduring light. Chrys. Or otherwise; These virgins were foolish, not only because they departed hence, lacking store of mercy, but because they deemed to receive it from those of whom they importunately begged it. For though nothing could be more merciful than those wise virgins, who for this very mercifulness were approved, yet would they not grant the prayer of the foolish virgins. But the wise answered, saying, *Not so, lest there be not enough for us and you;* hence we learn that none of us shall be able in that day to stand forth as patron[1] of those who are betrayed by their own works, not because he will not, but because he cannot. Jerome; For these wise virgins do not answer thus out of covetousness,

Aug. ubi sup.

Greg. ubi sup.

Aug. ubi sup.

[1] προστήναι

but out of fear. Wherefore, each man shall receive the recompense of his own works, and the virtues of one cannot atone for the vices of another in the day of judgment. The wise admonish them not to go to meet the bridegroom without oil, *Go ye rather to them that sell, and buy for yourselves.* HILARY; *They that sell* are the poor, who, needing the alms of the faithful, made them that recompense which they desire, selling in return for the relief afforded to their wants, a consciousness of good works. This is the abundant fuel of an undying light which may be bought and stored up for the fruits of mercy. CHRYS. You see then how great merchants the poor are to us; but the poor are not there, but here, and therefore we must store up oil here, that we may have it to use there when occasion shall require. JEROME; And this oil is sold, and at a high cost, nor is it to be got without much toil; so that we understand it not of alms only, but of all virtues and counsels of the teachers. ORIGEN; Otherwise; Notwithstanding they were foolish, they yet understood that they must have light to go and meet the bridegroom, that all the lights of their senses might be burning. This also they discerned, that because they had little of the spiritual oil, their lamps would burn dim as darkness drew on. But the wise send the foolish to those that sell, seeing that they had not stored up so much oil, that is, word of doctrine, as would suffice both for themselves to live by, and to teach others, *Go ye rather to them that sell*, i. e. to the doctors, *and buy*, i. e. take of them; the price is perseverance, the love of learning, industry, and toil of all who are willing to learn. AUG. Or we may suppose it not meant as advice what they should do, but as an indirect allusion to their fault. For flatterers sell oil, who by praising things false, and things unknown, lead souls astray, recommending to them, as foolish, empty joys, and receiving in return some temporal benefit. *Go ye rather to them that sell, and buy for yourselves*, i. e. Let us now see what they can profit you who have used to sell you their praise. *Lest there be not enough for us and you*, because no man is profited in God's sight by the testimony of others, because God sees the heart, and each man is scarce able to give testimony concerning his own conscience. JEROME; But because the

Aug. ubi sup.

season for buying was now past, and the day of judgment was coming on, so that there was no room for penitence, they must not now lay up new works, but give an account of the old. HILARY; *The marriage* is the putting on of immortality, and the joining together corruption and incorruption in a new union. CHRYS. That, *While they went to buy*, shews that even, if we should become merciful after death, it will avail us nothing to escape punishment, as it was no profit to the rich man, that he became merciful and careful about those who belonged to him. ORIGEN; Or, He says, *While they went to buy*, because there are men to be found who have neglected to learn any thing useful, till when, in the very end of their life, when they set themselves to learn, they are overtaken by death. AUG. Or otherwise; *While they went to buy*, that is, while they turned themselves to things without, and sought to find pleasure in things they had been accustomed to, because they knew not inward joys, came He that judges; and they *that were ready*, i. e. they whose conscience bore witness to them before God, *went in with him to the wedding*, i. e. to where the pure soul is united prolific to the pure and perfect word of God. JEROME; After the day of judgment, there is no more opportunity for good works, or for righteousness, and therefore it follows, *And the door was shut.*

Aug. ubi sup.

Aug. ubi sup. 1 Cor. 15, 51.

AUG. When they have been taken in who have been changed into angelic being, all entrance into the kingdom of heaven is closed; after the judgment, there is no more place for prayers or merit. HILARY; Yet though the season of repentance is now past, the foolish virgins come and beg that entrance may be granted to them. JEROME; Their worthy confession calling Him, *Lord, Lord*, is a mark of faith. But what avails it to confess with the mouth Him whom you deny with your works? GLOSS. Grief at their exclusion extorts from them a repetition of this title of *Lord;* they call not Him Father, whose mercy they despised in their lifetime. AUG. It is not said that they bought any oil, and therefore we must suppose that all their delight in the praise of men being gone, they return in distress and affliction to implore God. But His severity, after judgment, is as great as His mercy was unspeakable before. *But He answered*

Gloss. ap. Anselm.

Aug. ubi sup.

and said, Verily I say unto you, I know you not; by that rule, namely, that the art of God, that is, His wisdom, does not admit that those should enter into His joy who have sought to do in any thing according to His commandments, not as before God, but that they may please men. JEROME; For *the Lord knoweth them that are his*, and he that knoweth not shall not be known, and though they be virgins in purity of body, or in confession of the true faith, yet forasmuch as they have no oil, they are unknown by the bridegroom. When He adds, *Watch therefore, because ye know not the day nor the hour*, He means that all that has been said points to this, namely, that seeing we know not the day of judgment, we should be careful in providing the light of good works. AUG. For indeed we know the day and the hour neither of that future time when the Bridegroom will come, nor of our own falling asleep each of us; if then we be prepared for this latter, we shall also be prepared when that voice shall sound, which shall arouse us all. ID. There have not been wanting those who would refer these ten virgins to that coming of Christ, which takes place now in the Church; but this is not to be hastily held out, lest any thing should occur contradictory of it.

2 Tim. 2, 19.

Aug. ubi sup.

Aug. Ep. 199, 45.

14. For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

15. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16. Then he that had received the five talents went and traded with the same, and made them other five talents.

17. And likewise he that had received two, he also gained other two.

18. But he that had received one went and digged in the earth, and hid his lord's money.

19. After a long time the lord of those servants cometh, and reckoneth with them.

20. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25. And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

26. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

27. Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received my own with usury.

28. Take therefore the talent from him, and give it unto him which hath ten talents.

29. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

30. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

GLOSS. In the foregoing parable is set forth the condemnation of such as have not prepared sufficient oil for themselves, whether by oil is meant the brightness of good works, or inward joy of conscience, or alms paid in money. CHRYS. This parable is delivered against those who will not assist their neighbours either with money, or words, or in any other way, but hide all that they have. GREG. The man travelling into a far country is our Redeemer, who ascended into heaven in that flesh which He had taken upon Him. For the proper home of the flesh is the earth, and it, as it were, travels into a foreign country, when it is placed by the Redeemer in heaven. ORIGEN; He travels, not according to His divine nature, but according to the dispensation of the flesh which He took upon Him. For He who says to His disciples, *Lo, I am with you always, even unto the end of the world*, is the Only-Begotten God, who is not circumscribed by bodily form. By saying this, we do not disunite Jesus, but attribute its proper qualities to each constituent substance. We may also explain thus, that the Lord travels in a far country with all those who walk by faith and not by sight. And when we are absent from the body with the Lord, then will He also be with us. Observe that the turn of expression is not thus, I am like, or The Son of Man is like, *a man travelling into a far country*, because He is represented in the parable as travelling, not as the Son of God, but as man. JEROME; Calling together the Apostles, He gave them the Gospel doctrine, to one more, to another less, not as of His own bounty or scanting, but as meeting the capacity of the receivers, as the Apostle says, that he fed with milk those that were unable to take solid food. In the five, two, and one talent, we recognise the diversity of gifts wherewith we have been entrusted. ORIGEN; Whenever you see of those who have received from Christ a dispensation of the oracles of God that some have more and some less; that some have not in comparison of the better sort half an understanding of things; that others have still less; you will perceive the difference of those who have all of them received from Christ oracles of God. They to whom five talents were given, and they to whom two, and they to whom one, have divers degrees of capacity, and one could not hold the measure of another; he who received but one

Gloss. non occ.

Greg. Hom. in Ev. ix, 1.

Mat. 28, 20.

1 Cor. 3, 2.

having received no mean endowment, for one talent of such a master is a great thing. His proper servants are three, as there are three sorts of those that bear fruit. He that received five talents, is he that is able to raise all the meanings of the Scriptures to their more divine significations; he that has two is he that has been taught carnal doctrine, (for two seems to be a carnal number,) and to the less strong the Master of the household has given one talent. GREG. Otherwise; The five talents denote the gift of the five senses, that is, the knowledge of things without; the two signify understanding and action, the one talent understanding only. GLOSS. *And straightway took his journey*, not changing his place, but leaving them to their own freewill and choice of action.

Greg. ubi sup.

Gloss. ord.

JEROME; *He that had received five talents*, that is, having received his bodily senses, he doubled his knowledge of heavenly things, from the creature understanding the Creator, from earthly unearthly, from temporal the eternal. GREG. There are also some who though they cannot pierce to things inward and mystical, yet for their measure of view of their heavenly country they teach rightly such things as they can, what they have gathered from things without, and while they keep themselves from wantonness of the flesh, and from ambition of earthly things, and from the delights of the things that are seen, they restrain others also from the same by their admonitions. ORIGEN; Or, They that have their senses exercised by healthy conversation, both raising themselves to higher knowledge and zealous in teaching others, these have gained other five; because no one can easily have increase of any virtues that are not his own, and without he teaches others what he himself knows, and no more. HILARY; Or, That servant who received five talents is the people of believers under the Law, who beginning with that, doubled their merit by the right obedience of an evangelic faith. GREG. Again, there are some who by their understanding and their actions preach to others, and thence gain as it were a twofold profit in such merchandize. This their preaching bestowed upon both sexes is thus a talent doubled. ORIGEN; Or, *gained other two*, that is, carnal instruction, and another yet a little higher. HILARY; Or, the servant to whom two talents were committed is the people of the Gentiles justified by the faith and confession of the Son and of the Father, confessing

Greg. ubi sup.

Greg. ubi sup.

our Lord Jesus Christ, to be both God and Man, both Spirit and Flesh. These are the two talents committed to this servant. But as the Jewish people doubled by its belief in the Gospel every Sacrament which it had learned in the Law, (i. e. its five talents,) so this people by its use of its two talents merited understanding and working. GREG. To hide one's talent in the earth is to devote the ability we have received to worldly business. ORIGEN; Or otherwise; When you see one who has the power of teaching, and of benefitting souls, hiding this power, though he may have a certain religiousness of life, doubt not of such an one that he has received one talent and hides it in the earth. HILARY; Or, This servant who has received one talent and hid it in the earth is the people that continue in the Law, who through jealousy of the salvation of the Gentiles hide the talent they have received in the earth. For to hide a talent in the earth is to hide the glory of the new preaching through offence at the Passion of His Body. His coming to reckon with them is the assize of the day of judgment. ORIGEN; And note here that the servants do not come to the Lord to be judged, but the Lord shall come to them when the time shall be accomplished. *After a long time*, that is, when He has sent forth such as are fitted to bring about the salvation of souls, and perhaps for this reason it is not easy to find one who is quite fit to pass forthwith out of this life, as is manifest from this, that even the Apostles lived to old age; for example, it was said to Peter, *When thou shalt be old, thou shalt stretch forth thy hand;* and Paul says to Philemon, *Now as Paul the aged.* CHRYS. Observe also that the Lord does not require the reckoning immediately, that you may learn His long suffering. To me He seems to say this covertly, alluding to the resurrection. JEROME; *After a long time*, because there is a long interval between the Saviour's ascension and His second coming. GREG. This lesson from this Gospel warns us to consider whether those, who seem to have received more in this world than others, shall not be more severely judged by the Author of the world; the greater the gifts, the greater the reckoning for them. Therefore should every one be humble concerning his talents in proportion as he sees himself tied up with a greater responsibility. ORIGEN; He who had received five talents comes

Greg. ubi sup.

John 21, 18.

Greg. ubi sup.

first with boldness before his Lord. GREG. And bringing his talents doubled, he is commended by his Lord, and is sent into eternal happiness. RABAN. *Well done* is an interjection of joy; the Lord shewing us therein the joy with which He invites the servant who labours well to eternal bliss; of which the Prophet speaks, *In thy presence is fulness of joy*. CHRYS. *Thou good servant*, this he means of that goodness which is shewn towards our neighbour. GLOSS. *Faithful*, because he appropriated to himself none of those things which were his lord's. JEROME; He says, *Thou wast faithful in a few things*, because all that we have at present though they seem great and many, yet in comparison of the things to come are little and few. GREG. The faithful servant is set over many things, when having overcome the afflictions of corruption, he joys with eternal joy in that heavenly seat. He is then fully admitted to the joy of his Lord, when taken in to that abiding country, and numbered among the companies of Angels, he has such inward joy for this gift, that there is no room for outward sorrow at his corruption. JEROME; What greater thing can be given to a faithful servant than to be with his Lord, and to see his Lord's joy? CHRYS. By this word *joy* He expresses complete blessedness. AUG. This will be our perfect joy, than which is none greater, to have fruition of that Divine Trinity in whose image we were made. JEROME; The servant who of five talents had made ten, and he who of two had made four, are received with equal favour by the Master of the household, who looks not to the largeness of their profit, but to the disposition of their will. ORIGEN; That He says of both these servants that they *came*, we must understand of their passing out of this world to Him. And observe that the same was said to them both; he that had less capacity, but that which he had, he exercised after such manner as he ought, shall have no whit less with God than he who has a greater capacity; for all that is required is that whatever a man has from God, he should use it all to the glory of God.

Greg. Hom. in Ev. ix. 2.

Ps. 16, 11.

Gloss. non occ.

Greg. ubi sup.

Aug. de Trin. i. 8.

GREG. The servant who would not trade with his talent returns to his Lord with words of excuse. JEROME; For truly that which is written, *To offer excuses excusing sins* happened to this servant, so that to slothfulness and idleness was added also the sin of pride. For he who ought to have

Greg. Hom. in Ev. ix. 3.

Ps. 141, 4.

honestly acknowledged his fault, and to have entreated the Master of the household, on the contrary cavils against him, and avers that he did it with provident design, lest while he sought to make profit he should hazard the capital. ORIGEN; This servant seems to me to have been one of those who believe, but do not act honestly, concealing their faith, and doing every thing that they may not be known to be Christians. They who are such seem to me to have a fear of God, and to regard Him as austere and implacable. We indeed understand how the Lord reaps where He sowed not, because the righteous man sows in the Spirit, whereof he shall reap life eternal. Also He reaps where He sowed not, and gathers where he scattered not, because He counts as bestowed upon Himself all that is sown among the poor. JEROME; Also, by this which this servant dared to say, *Thou reapest where thou sowedst not*, we understand that the Lord accepts the good life of the Gentiles and of the Philosophers. GREG. But there are many within the Church of whom this servant is a type, who fear to set out on the path of a better life, and yet are not afraid to continue in carnal indolence; they esteem themselves sinners, and therefore tremble to take up the paths of holiness, but fearlessly remain in their own iniquities. HILARY; Or, By this servant is understood the Jewish people which continues in the Law, and says, *I was afraid of thee*, as through fear of the old commandments abstaining from the exercise of evangelical liberty; and it says, *Lo, there is that is thine*, as though it had continued in those things which the Lord commanded, when yet it knew that the fruits of righteousness should be reaped there, where the Law had not been sown, and that there should be gathered from among the Gentiles some who were not scattered of the seed of Abraham. JEROME; But what he thought would be his excuse is turned into his condemnation. He calls him *wicked servant*, because he cavilled against his Lord; and *slothful*, because he would not double his talent; condemning his pride in the one, and his idleness in the other. If you knew me to be hard and austere, and to seek after other men's goods, you should also have known that I exact with the more rigour that is mine own, and should have given my money to the bankers; for the Greek word here (ἀργύριον)

Greg. ubi sup.

Ps.12,6. means money. *The words of the Lord are pure words, silver tried in the fire.* The money, or silver, then are the preaching of the Gospel and the heavenly word; which ought to be given to the bankers, that is, either to the other doctors, which the Apostles did when they ordained Priests and Bishops throughout the cities; or to all the believers, who can double the sum and restore it with usury by fulfilling in act what they have learned in word. GREG. So then we see as well the peril of the teachers if they withhold the Lord's money, as that of the hearers from whom is exacted with usury that they have heard, namely, that from what they have heard they should strive to understand that they have not heard. ORIGEN; The Lord did not allow that He was *a hard man* as the servant supposed, but He assented to all his other words. But He is indeed hard to those who abuse the mercy of God to suffer themselves to become remiss, and use it not to be converted. GREG. Let us hear now the sentence by which the Lord condemns the slothful servant, *Take away from him the talent, and give it to him that hath ten talents.* ORIGEN; The Lord is able by the might of His divinity to take away his ability from the man who is slack to use it, and to give it to him who has improved his own. GREG. It might seem more seasonable to have given it rather to him who had two, than to him who had five. But as the five talents denote the knowledge of things without, the two understanding and action, he who had the two had more than he who had the five talents; this man with his five talents merited the administration of things without, but was yet without any understanding of things eternal. The one talent therefore, which we say signifies the intellect, ought to be given to him who had administered well the things without which he had received; the same we see happen every day in the Holy Church, that they who administer faithfully things without, are also mighty in the inward understanding. JEROME; Or, it is given to him who had gained five talents, that we may understand that though the Lord's joy over the labour of each be equal, of him who doubled the five as of him who doubled the two, yet is a greater reward due to him who laboured more in the Lord's money. GREG. Then follows a general sentence, *For to every one that hath shall be given,*

Greg. Hom. in Ev. ix. 4.

Greg. ubi sup.

Greg. Hom. in Ev. ix. 5.

Greg. Hom. in Ev. ix. 6.

and he shall have abundance, but from him that hath not, even that which he seemeth to have shall be taken away. For whosoever has charity receives the other gifts also; but whosoever has not charity loses even the gifts which he seemed to have had. CHRYS. Also he who has the graces of eloquence and of teaching to profit withal, and uses it not, loses that grace; but he who does his endeavour in putting it to use acquires a larger share. JEROME; Many also who are naturally clever and have sharp wit, if they become neglectful, and by disuse spoil that good they have by nature, these do, in comparison of him who being somewhat dull by nature compensates by industry and painstaking his backwardness, lose their natural gift, and see the reward promised them pass away to others. But it may also be understood thus; To him who has faith, and a right will in the Lord, even if he come in aught short in deed as being man, shall be given by the merciful Judge; but he who has not faith, shall lose even the other virtues which he seems to have naturally. And He says carefully, *From him that hath not, shall be taken away even that which he seemeth to have*, for whatsoever is without faith in Christ ought not to be imputed to him who uses it amiss, but to Him who gives the goods of nature even to a wicked servant. GREG. Or, Whoso has not charity, loses even those things which he seems to have received. HILARY; And on those who have the privilege of the Gospels, the honour of the Law is also conferred, but from him who has not the faith of Christ is taken away even that honour which seemed to be his through the Law. CHRYS. The wicked servant is punished not only by loss of his talent, but by intolerable infliction, and a denunciation in accusation joined therewith. ORIGEN; *Into outer darkness*, where is no light, perhaps not even physical light; and where God is not seen, but those who are condemned thereto are condemned as unworthy the contemplation of God. We have also read some one before us expounding this of the darkness of that abyss which is outside the world, as though unworthy of the world, they were cast out into that abyss, where is darkness with none to lighten it. GREG. And thus for punishment he shall be cast into outer darkness who has of his own free will fallen into inward darkness. JEROME; What is weeping and

Greg. ubi sup.

Greg. ubi sup.

gnashing of teeth we have said above. CHRYS. Observe that not only he who robs others, or who works evil, is punished with extreme punishment, but he also who does not good works. GREG. Let him then who has understanding look that he hold not his peace; let him who has affluence not be dead to mercy; let him who has the art of guiding life communicate its use with his neighbour; and him who has the faculty of eloquence intercede with the rich for the poor. For the very least endowment will be reckoned as a talent entrusted for use. ORIGEN; If you are offended at this we have said, namely that a man shall be judged if he does not teach others, call to mind the Apostle's words, *Woe is unto me if I preach not the Gospel.*

Greg. Hom. in Ev. ix. 7.

1 Cor. 9, 16.

31. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33. And he shall set the sheep on his right hand, but the goats on the left.

34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35. For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36. Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

38. When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39. Or when saw we thee sick, or in prison, and came unto thee?

40. And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42. For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43. I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45. Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

RABAN. After the parables concerning the end of the world the Lord proceeds to describe the manner of the judgment to come. CHRYS. To this most sweet section of Scripture which we cease not continually to ponder, let us now listen with all attention and compunction of spirit, for Christ does indeed clothe this discourse with more terrors and vividness. He does not accordingly say of this as of the others, *The kingdom of heaven is like*, but shews of Himself by direct revelation, saying, *When the Son of man shall come in his majesty.* JEROME; He who was within two days to celebrate the passover, to be delivered to the cross, and mocked by men, fitly now holds out the glory of His triumph, that He may overbalance the offences that were to follow by the promise of reward. And it is to be noted, that He who shall be seen in majesty is the Son of Man. AUG. The wicked and they also who shall be

Chrys. Hom. lxxix.

Aug. in Joan. Tr. 21.

set on His right hand shall see Him in human shape, for He shall appear in the judgment in that form which He took on Him from us; but it shall be afterwards that He shall be seen in the form of God, for which all the believers long. REMIG. These words overthrow the error of those who said that the Lord should not continue in the same form of a servant. By *his majesty*, He means His divinity, in which He is equal to the Father and the Holy Spirit. ORIGEN; Or, He shall come again with glory, that His body may be such as when He was transfigured on the mount. *His throne* is either certain of the more perfect of the Saints, of whom it is written, *For there are set thrones in judgment;* or certain Angelic Powers of whom it is said, *Thrones or dominions.* AUG. He shall come down with the Angels whom He shall call from heavenly places to hold judgment. CHRYS. *For all his Angels shall be with him* to bear witness to the things wherein they have administered to men's salvation at His bidding. AUG. Or, by Angels here He means men who shall judge with Christ; for Angels are messengers, and such we rightly understand all who have brought tidings of heavenly salvation to men. REMIG. *And all nations shall be gathered before Him.* These words prove that the resurrection of men shall be real. AUG. This gathering shall be executed by the ministry of Angels, as it is said in the Psalm, *Gather to him his saints.* ORIGEN; Or, we need not understand this of a local gathering together, but that the nations shall be no more dispersed in divers and false dogmas concerning Him. For Christ's divinity shall be manifested so that not even sinners shall any longer be ignorant of Him. He shall not then shew Himself as Son of God in one place and not in another; as He sought to express to us by the comparison of the lightning. So as long as the wicked know neither themselves nor Christ, or the righteous *see through a glass darkly*, so long the good are not severed from the evil, but when by the manifestation of the Son of God all shall come to the knowledge of Him, then shall the Saviour sever the good from the evil; for then shall sinners see their sins, and the righteous shall see clearly to what end the seeds of righteousness in them have led. They that are saved are called sheep by reason of that mildness which they have learnt of Him who said, *Learn of me, for I am meek and lowly*, and

Ps. 122, 5.
Col. 1, 16.
Aug. de Civ. Dei, xx. 24.
Aug. Serm. 351, 8.
Aug. de Civ. Dei, xx. 24.
Ps. 50, 5.
1 Cor. 13, 12.
Mat. 11, 29.

because they are ready to go even to death in imitation of Christ, who *was led as a sheep to the slaughter*. The wicked, are called goats, because they climb rough and rugged rocks, and walk in dangerous places. CHRYS. Or, He calls the one sheep and the other goats, to denote the unprofitableness of the one, and the fruitfulness of the other, for sheep are greatly productive in fleece, milk, and lambs. GLOSS. Under the figure of a sheep in Scripture is signified simplicity and innocence. Beautifully then in this place are the elect denoted by sheep. JEROME; Also the goat is a salacious animal, and was the offering for sins in the Law; and He says not 'she goats' which can produce young, and *come up shorn from the washing*. CHRYS. Then He separates them in place. ORIGEN; For the Saints who have wrought right works, shall receive in recompense of their right works the King's right hand, at which is rest and glory; but the wicked for their evil and sinister deeds have fallen to the left hand, that is, into the misery of torments. Then shall the King say to those who are on *his right hand, Come*, that in whatsoever they are behind they may make it up when they are more perfectly united to Christ. He adds, *ye blessed of my Father*, to shew how eminently blessed they were, being of old *blessed of the Lord, which made heaven and earth*. RABAN. Or, they are called *blessed*, to whom an eternal blessing is due for their good deserts. He calls it the kingdom of His Father, ascribing the dominion of the kingdom to Him by whom Himself the King was begotten. For by His royal power, with which He shall be exalted alone in that day, He shall pronounce the sentence of judgment, *Then shall the King say*. CHRYS. Observe that He says not 'Receive,' but *possess*, or *inherit*, as due to you from of old. JEROME; This *prepared for you from the foundation of the world*, is to be understood as of the foreknowledge of God, with whom things to come are as already done. AUG. Besides that kingdom of which He will say in the end, *Inherit the kingdom prepared for you*, though in a very inferior manner, the present Church is also called His kingdom, in the which we are yet in conflict with the enemy until we come to that kingdom of peace, where we shall reign without an enemy. ID. But one will say, I desire not to reign, it is enough for me that I be saved. Wherein they are deceived,

Isa. 53, 7.

Gloss. non occ.

Song of Solomon 4, 2.

Ps. 115, 15.

Aug. de Civ. Dei, xx. 9.

Aug. Serm. 351, 8.

first, because there is no salvation for those whose iniquity abounds; and, secondly, because if there be any difference between those that reign, and those that do not reign, yet must all be within the same kingdom, lest they be esteemed for foes or aliens, and perish while the others reign. Thus all the Romans inherit the kingdom of Rome, though all do not reign in it. CHRYS. For what the Saints obtain the boon of this heavenly kingdom He shews when He adds, *I was an hungred, and ye gave me to eat.* REMIG. And it is to be noted, that the Lord here enumerates six works of mercy which whoso shall study to accomplish shall be entitled to the kingdom prepared for the chosen from the foundation of the world. RABAN. Mystically, He who with the bread of the word and the drink of wisdom refreshes the soul hungering and thirsting after righteousness, or admits into the home of our mother the Church him who is wandering in heresy or sin, or who strengthens the weak in faith, such an one discharges the obligations of true love. GREG. These, to whom as they stand on His right hand the Judge at His coming shall say, *I was an hungred &c.* are they who are judged on the side of the elect, and who reign; who wash away the stains of their life with tears; who redeem former sins by good deeds following; who, whatever unlawful thing they have at any time done, have covered it from the Judge's eyes by a cloak of alms. Others indeed there are who are not judged, yet reign, who have gone even beyond the precepts of the Law in the perfection of their virtue. ORIGEN; It is from humility that they declare themselves unworthy of any praise for their good deeds, not that they are forgetful of what they have done. But He shews them His close sympathy with His own. RABAN. *Lord, when saw we thee &c.* This they say not because they distrust the Lord's words, but they are in amaze at so great exaltation, and at the greatness of their own glory; or because the good which they have done will seem to them to be so small according to that of the Apostle, *For the sufferings of this present time are not worthy to be compared to the glory that shall be revealed in us.* JEROME; It were indeed free to us to understand that it is Christ in every poor man whom we feed when he is hungry, or give drink to when he is thirsty, and so of other things;

Greg. Mor. xxvi. 27.

Rom. 8, 18.

but when He says, *In that ye have done it to one of the least of these my brethren*, He seems to me not to speak of the poor generally, but of the poor in spirit, those to whom He pointed and said, *Whosoever shall do the will of my Father which is in heaven, the same is my brother*. CHRYS. But if they are His brethren, why does He call them *the least?* Because they are lowly, poor, and outcast. By these He means not only the monks who have retired to the mountains, but every believer though he should be secular, though an hungred, or the like, yet He would have him obtain merciful succours, for baptism and communication of the Divine mysteries makes him a brother. Matt. 12, 50.

ORIGEN; As He had said to the righteous, *Come ye*, so He says to the wicked, *Depart ye*, for they who keep God's commandment are near to the Word, and are called that they may be made more near; but they are far from it, though they may seem to stand hard by, who do not His commands; therefore it is said to them, *Depart ye*, that those who seemed to be living before Him, might be no more seen. It should be remarked, that though He had said to the Saints, *Ye blessed of my Father*, He says not now, *Ye cursed of my Father*, because of all blessing the Father is the author, but each man is the origin of his own curse when he does the things that deserve the curse. They who depart from Jesus fall into eternal fire, which is of a very different kind from that fire which we use. For no fire which we have is eternal, nor even of any long continuance. And note, that He does not say, 'the kingdom prepared for the Angels,' as He does say *everlasting fire prepared for the Devil and his Angels;* because He did not, as far as in Him lay, create men to perdition, but sinners yoke themselves to the Devil, so that as they that are saved are made equal to the holy Angels, they that perish are made equal with the Devil's Angels. AUG. It is hence clear, that the same fire will be appropriated to the punishment of men and of dæmons. If then it inflicts pain by corporeal touch, so as to produce bodily torment, how will there be in it any punishment for the evil spirits, unless the dæmons have, as some have thought, bodies composed of gross and fluid air. But if any man asserts that the dæmons have no bodies, we would not pugnaciously contend the point. For why may we not say, that truly, though wonderfully, even incorporeal spirit AUG. de Civ. Dei, xxi. 10.

can feel pain of corporeal fire? If the spirits of men, though themselves incorporeal, can be now inclosed in bodily limbs, they can then be inseparably attached to the bonds of body. The dæmons then will be united to a body of material fire, though themselves immaterial, drawing punishment from their body, not giving life to it. And that fire being material will torture such bodies as ours with their spirits; but the dæmons are spirits without bodies. ORIGEN; Or it may be that fire is of such nature that it can burn invisible substances, being itself invisible, as the Apostle speaks, *The things which are seen are temporal, but the things which are not seen are eternal.* Wonder not when you hear that there is a fire which though unseen has power to torture, when you see that there is an internal fever which comes upon men, and pains them grievously. It follows, *I was an hungred, and ye gave me no meat.* It is written to the believers, *Ye are the body of Christ.* As then the soul dwelling in the body, though it hungers not in respect of its spiritual substance, yet hungers for the food of the body, because it is yoked to the body; so the Saviour suffers whatever His body the Church suffers, though He Himself be impassible. And observe how in speaking to the righteous He reckons up their good deeds under their several kinds, but to the unrighteous He cuts short the description under the one head, *I was sick and in prison, and ye visited me not,* because it was the part of a merciful Judge to enlarge and dwell upon men's good deeds, but to pass lightly and cursorily over their evil deeds. CHRYS. Observe how they had failed in mercifulness, not in one or two respects only, but in all; not only did they not feed Him when He was hungry, but they did not even visit Him when He was sick, which was easier. And look how light things He enjoins; He said not, *I was in prison,* and ye did not set me free, but, *and ye visited me not.* Also His hunger required no costly dainties, but necessary food. Each of these counts then is enough for their punishment. First, the slightness of His prayer, viz. for bread; secondly, the destitution of Him who sought it, for He was poor; thirdly, the natural feelings of compassion, for He was a man; fourthly, the expectation of His promise, for He promised a kingdom; fifthly, the greatness of Him who received, for it is God who receives in the

2 Cor. 4, 18.

1 Cor. 12, 27.

poor man; sixthly, the preeminent honour, in that He condescended to take of men; and, seventhly, the righteousness of so bestowing it, for what He takes from us is our own. But avarice blinds men to all these considerations. GREG. They to whom this is said are the wicked believers, who are judged and perish; others, being unbelievers, are not judged and perish; for there is no examination of the condition of such as appear before the face of an impartial Judge already condemned by their unbelief; but those who hold the profession of the faith, but have not the works of their profession, are convicted that they may be condemned. These at least hear the words of their Judge, because they have at least kept the words of His faith. The others hear no words of their Judge pronouncing sentence of condemnation, because they have not paid Him honour even in word. For a prince who governs an earthly kingdom punishes after a different manner the rebellion of a subject and the hostile attempts of an enemy; in the former case, he recurs to his prerogative; against an enemy he takes arms, and does not ask what penalty the law attaches to his crime. CHRYS. Thus convicted by the words of the Judge, they make answer submissively, *Lord, when saw we thee &c.* ORIGEN; Mark how the righteous dwell upon each word, while the unrighteous answer summarily, and not going through the particular instances; for so it becomes the righteous out of humility to disclaim each individual generous action, when imputed to them publicly; whereas bad men excuse their sins, and endeavour to prove them few and venial. And Christ's answer conveys this. And to the righteous He says, *In that ye did it to my brethren*, to shew the greatness of their good deeds; to the sinners He says only, *to one of the least of these*, not aggravating their sin. For they are truly His brethren who are perfect; and a deed of mercy shewn to the more holy is more acceptable to God than one shewn to the less holy; and the sin of overlooking the less holy is less than of overlooking the more holy. AUG. He is now treating of the last judgment, when Christ shall come from heaven to judge the quick and dead. This day of the Divine judgment we call the Last Day, that is, the end of time; for we cannot tell through how many days that judgment will be prolonged; but day, as is the use of

Greg. ubi sup.

Aug. de Civ. Dei, xx. 1.

holy Scripture, is put for time. And we therefore call it the last or latest judgment, because He both now judges and has judged from the beginning of the human race, when He thrust forth the first man from the tree of life, and spared not the Angels that sinned. But in that final judgment both men and Angels shall be judged together, when the Divine power shall bring each man's good and evil deeds in review before his memory, and one intuitive glance shall present them to the perception, so that at once we shall be condemned or acquitted in our consciences.

46. And these shall go away into everlasting punishment: but the righteous into life eternal.

Aug. de Fid. et Op. 15. AUG. Some deceive themselves, saying, that the fire indeed is called everlasting, but not the punishment. This the Lord foreseeing, sums up His sentence in these words. ORIGEN; Observe that whereas He put first the invitation, *Come, ye blessed*, and after that, *Depart, ye cursed*, because it is the property of a merciful God to record the good deeds of the good, before the bad deeds of the bad; He now reverses the order, describing first the punishment of the wicked, and then the life of the good, that the terrors of the one may deter us from evil, and the honour of the other incite us to good.

Greg. Mor. xv. 19. GREG. If he who has not given to others is visited with so heavy a punishment, what shall he get who is convicted of having robbed others of their own.

Aug. de Civ. Dei, xix. 11. AUG. Eternal life is our chief good, and the end of the city of God, of which the Apostle speaks, *And the end everlasting life.*

Rom. 6, 22. But because eternal life might be understood by those who are not well versed in Holy Scripture, to mean also the life of the wicked, because of the immortality of their souls, or because of the endless torments of the wicked; therefore we must call the end of this City in which the chief good shall be attained, either peace in life eternal, or life eternal in peace, that it may be intelligible to all.

Aug. de Trin. i. 8. ID. That which the Lord spoke to His servant Moses, *I am that I am*, this we shall contemplate when we shall live in eternity.

Exod. 3, 14. For thus the Lord speaks,

John 17, 3. *This is life eternal, that they might know thee the only true*

God. This contemplation is promised to us as the end of all action, and the eternal perfection of our joys, of which John speaks, *We shall see him as he is.* 1 John 3, 2.

JEROME; Let the thoughtful reader observe that punishments are eternal, and that that continuing life has thenceforward no fear of fall. GREG. They say that He held out empty terrors to deter them from sin. We answer, if He threatened falsely to check unrighteousness, then He promised falsely to promote good conduct. Thus while they go out of the way to prove God merciful, they are not afraid to charge Him with fraud. But, they urge, finite sin ought not to be visited with infinite punishment; we answer, that this argument would be just, if the righteous Judge considered men's actions, and not their hearts. Therefore it belongs to the righteousness of an impartial Judge, that those whose heart would never be without sin in this life, should never be without punishment. AUG. And the justice of no law is concerned to provide that the duration of each man's punishment should be the same with the sin which drew that punishment upon him. There never was any man, who held that the torment of him, who committed a murder or adultery, should be compressed within the same space of time as the commission of the act. And when for any enormous crime a man is punished with death, does the law estimate his punishment by the delay that takes place in putting him to death, and not rather by this, that they remove him for ever from the society of the living? And fines, disgrace, exile, slavery, when they are inflicted without any hopes of mercy, do they not seem like eternal punishments in proportion to the length of this life? They are only therefore not eternal, because the life which suffers them is not itself eternal. But they say, How then is that true which Christ says, *With what measure ye mete, it shall be measured to you again*, if temporal sin is punished with eternal pain? They do not observe that this is said with a view, not to the equality of the period of time, but of the retribution of evil, i. e. that he that has done evil should suffer evil. Man was made worthy of everlasting evil, because he destroyed in himself that good which might have eternal. GREG. But they say, no just man takes pleasure in cruelties, and the guilty servant

Greg. Mor. xxxiv. 19.

Aug. de Civ. Dei, xxi. 11.

Matt. 7, 2.

Greg. ubi sup.

was scourged to correct his fault. But when the wicked are given over to hell fire, to what purpose shall they burn there for ever? We reply, that Almighty God, seeing He is good, does not delight in the torments of the wretched; but forasmuch as He is righteous, He ceases not from taking vengeance on the wicked; yet do the wicked burn not without some purpose, namely, that the righteous may acknowledge how they are debtors for eternity to Divine grace, when they see the wicked suffering for eternity misery, which themselves have escaped only by the assistance of that Divine grace.

Aug. de Civ. Dei, xxi. 3.

Aug. But, they assert, nobody can be at once capable of suffering pain, and incapable of death. It must be that one live in pain, but it need not be that pain kill him; for not even these mortal bodies die from every pain; but the reason that some pain causes their death is, that the connection between the soul and our present body is such that it gives way to extreme pain. But then the soul shall be united to such a body, and in such a way, that no pain shall be able to overcome the connection. There will not then be no death, but an everlasting death, the soul being unable to live, as being without God, and equally unable to rid itself

Ib. 17.

of the pains of body by dying. Among these impugners of the eternity of punishment, Origen is the most merciful, who believed that the Devil himself and his Angels, after sufferings proportioned to their deserts, and a long endurance, should be delivered from those torments, and associated with the holy Angels. But for these and other things he was not undeservedly rebuked by the Church, because even his seeming mercy was thrown away, making for the saints real pains in which their sins were to be expiated, and fictitious blessedness, if the joys of the good were not to be secure and endless. In quite another way does the mercy of others err through their humane sympathies, who think that the sufferings of those men who are condemned by this sentence will be temporal, but that the happiness of those who are set free sooner or later will be eternal. Why does their charity extend to the whole race of man, but dries up when

Greg. ubi sup.

they come to the angelic race? Greg. But they say, How can they be called Saints, if they shall not pray for their enemies whom they see then burning? They do not indeed

pray for their enemies, so long as there is any possibility of converting their hearts to a profitable penitence, but how shall they pray for them when any change from their wickedness is no longer possible? AUG. So some there are who hold out liberation from punishment not to all men, but to those only who have been washed in Christ's Baptism, and have been partakers of His Body, let them have lived as they will; because of that which the Lord speaks, *If any man eat of this bread, he shall not die eternally.* Again, others promise this not to all who have Christ's sacrament, but to Catholics only, however ill their lives, who have eaten Christ's Body, not in sacrament only, but in verity, (inasmuch as they are set in the Church, which is His Body,) even though they should afterwards have fallen into heresy or idolatry of the Gentiles. And others again, because of what is written above, *He that shall endure to the end, the same shall be saved*, promise this only to those who persevere in the Catholic Church, that by the worthiness of their foundation, that is, of their faith, they shall be saved by fire. All these the Apostle opposes when he says, *The works of the flesh are manifest, which are these, uncleanness, fornication, and the like; of which I tell you before, that they which do such things shall not inherit the kingdom of God.* Whoever in his heart prefers temporal things to Christ, Christ is not his foundation, though he seem to have the faith of Christ. How much more then is he, who has committed things unlawful, convicted of not preferring Christ, but preferring other things to Him? I have also met with some who thought that only those would burn in eternal torments who neglected to give alms proportioned to their sins; and for this reason they think that the Judge Himself here mentions nothing else that He shall make enquiry of, but of the giving or not giving alms. But whoso gives alms worthily for his sins, first begins with himself; for it were unmeet that he should not do that to himself which he does to others when he has heard the words of God, *Thou shalt love thy neighbour as thyself*, and hears likewise, *Be merciful to thy soul in pleasing God?* He then who does not to his own soul this alms of pleasing God, how can he be said to give alms meet for his sins? Why we are to give alms then

Aug. de Civ. Dei, xxi. 19, 20. &c.

John 6, 51.

Matt. 24, 13.

Gal. 6, 19.

Matt. 22, 39. Eccles. 30, 24.

is only that when we pray for mercy for sins past, we may be heard; not that we may purchase thereby license for continuing in sin. And the Lord forewarns us that He will put alms done on the right hand, and on the left alms not done, to hew us how mighty are alms to do away former sins, not to give impunity to a continuance in sin.

ORIGEN; Or, It is not one kind of righteousness only that is rewarded, as many think. In whatsoever matters any one does Christ's commands, he gives Christ meat and drink, Who feeds ever upon the truth and righteousness of His faithful people. So do we weave raiment for Christ when cold, when taking wisdom's web, we inculcate upon others, and put upon them bowels of mercy. Also when we make ready with divers virtues our heart for receiving Him, or those who are His, we take Him in a stranger into the home of our bosom. Also when we visit a brother sick either in faith or in good works, with doctrine, reproof, or comfort, we visit Christ Himself. Moreover, all that is here, is the prison of Christ, and of them that are His, who live in this world, as though chained in the prison of natural necessity. When we do a good work to these; we visit them in prison, and Christ in them.

CHAP. XXVI.

1. And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2. Ye know that after two days is the feast of the Passover, and the Son of man is betrayed to be crucified.

Hilary; After the discourse in which the Lord had declared that He should return in splendour, He announces to them His approaching Passion, that they might learn the close connection between the sacrament of the Cross, and the glory of eternity. Raban. *All these sayings*, i. e. about the consummation of the world, and the day of judgment. Or, *finished*, because He had fulfilled in doing and preaching all things from the beginning of the Gospel to His Passion. Origen; Yet it is not *all* barely, but *all these;* for there were other sayings which He must speak before He should be delivered up. Aug. We gather from John's account, that six days before the Passover, Jesus came to Bethany, and thence entered Jerusalem sitting upon the ass, after which were done the things related to have been done at Jerusalem. We understand therefore that four days elapsed from His coming to Bethany, to make this two days before the Passover. The difference between the Passover and the feast of unleavened bread is this; the name Passover is given to that one day on which the lamb was slain in the evening, that is, the fourteenth moon of the first month; and on the fifteenth moon, the day that the people came out of Egypt, followed the festival of unleavened bread. But the Evangelists seem to use the terms indifferently. Jerome; The Passover, called in Hebrew

Aug. de Cons. Ev. ii. 78.

v. 17.

vid. Acts 12, 3.

Phase, does not come as most think from πασχεῖν 'to suffer,' but from the Hebrew word signifying 'to pass over;' because the destroyer passed over when he saw the blood on the doors of the Israelites, and smote them not; or the Lord Himself walked on high, succouring His people. REMIG. Or, because by the help of the Lord the Israelitish people, freed from Egyptian bondage, passed forth into liberty. ORIGEN; He said not, *After two days* will be, or will come, *the feast of the Passover*, but not meaning the ordinary annual Passover, but that Passover such as had never before been, *the Passover will be offered*[1].

[1] τὸ πάσχα γίνεται

REMIG. Mystically, that is called the Passover, because on that day Christ passed out of the world to His Father, from corruption to incorruption, from life to death, or because He redeemed the world by causing it savingly to pass from the slavery of the Devil. JEROME; After the two days of the shining light of the Old and of the New Testament, the true Passover is slain for the world. Also our Passover is celebrated when we leave the things of earth, and hasten to the things of heaven.

ORIGEN; He foretels His crucifixion to His disciples, adding, *And the Son of Man shall be delivered to be crucified;* thus fortifying them against that shock of surprise, which the sight of their Master, led forth to crucifixion, would otherwise have occasioned them. And He expresses it impersonally *shall be delivered*, because God delivered Him up in mercy to the human race, Judas from covetousness, the Priest for envy, the Devil through fear that through His teaching the human race would be plucked out of His hand, little aware how much more that would be effected by His death, than either by His teaching or miracles.

3. Then assembled together the Chief Priests, and the Scribes, and the elders of the people, unto the palace of the High Priest, who was called Caiaphas,

4. And consulted that they might take Jesus by subtilty, and kill him.

5. But they said, Not on the feast day, lest there be an uproar among the people.

Gloss. non occ. GLOSS. Then the Evangelist lays before us the hidden

springs and machinery by which the Lord's Passion was brought to pass. REMIG. This, *then*, is to be referred to the preceding words, and means before the Feast of the Passover. ORIGEN; Not true Priests and elders, but Priests and elders of what seemed the people of God, but was indeed the people of Gomorrah; these, not knowing God's High Priest, laid a plot against Him, not recognising *the firstborn of the whole creation*, yea, even against Him that was elder than them all, did they take counsel. CHRYS. With such ill designs they came to the chief Priest, seeking a sanction whence a prohibition should have issued. There were at that time several Chief Priests, while the Law allowed but of one, whence it was manifest that the dissolution of the Jewish state was having its beginning. For Moses had commanded that there should be one Chief Priest, whose office should be filled up at death; but in process of time it grew to be annual. All those then who had been Chief Priests[1], are here called *Chief Priests*. REMIG. They are condemned both because they were gathered together, and because they were the Chief Priests; for the more the numbers, and the higher the rank and station of those who band together for any villany, the greater the enormity of what they do, and the heavier the punishment stored up for them. To shew the Lord's innocence and openness, the Evangelist adds, *that they might take Jesus by subtilty, and kill him.* CHRYS. For what then did they conspire, to seize Him secretly, or put Him to death? For both; but they feared the people, and therefore waited till the feast was over, for *they said, not on the feast-day.* For the Devil would not that Christ should suffer at the Passover, that His Passion might not be notorious. The Chief Priests had no fear in respect of God, namely, that their guilt might be aggravated by the season, but took into account human things only, *Lest there be an uproar among the people.* ORIGEN; By reason of the parties among the populace, those who favoured and those who hated Christ, those who believed and those who believed not. LEO; This precaution of the Chief Priests arose not from reverence for the festival, but from care for the success of their plot; they feared an insurrection at that season, not because of the guilt the populace might thereby incur, but because they might rescue Christ. CHRYS. But their fury set aside their caution, and finding a

Col. 1, 15.

[1] τοὺς ἀπ' ἀρχιερέων

Leo, Serm. 58, 2.

betrayer, they put Christ to death in the middle of the feast.

Leo, Serm. 58, 1. LEO; We recognise here a providential arrangement whereby the chief men of the Jews, who had often sought occasion of effecting their cruel purposes against Christ, could never yet succeed till the days of the paschal celebration. For it behoved that the things which had long been promised in symbol and mystery should be accomplished in manifest reality, that the typical lamb should be displaced by the true, and one sacrifice embrace the whole catalogue of the varied victims. That shadows should give way to substance, and copies to the presence of the original; victim is commuted for victim, blood is abolished by blood, and the festival of the Law is at once fulfilled and changed.

6. Now when Jesus was in Bethany, in the house of Simon the leper,

7. There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.

8. But when his disciples saw it, they had indignation, saying, To what purpose is this waste?

9. For this ointment might have been sold for much, and given to the poor.

10. When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11. For ye have the poor always with you; but me ye have not always.

12. For in that she hath poured this ointment on my body, she did it for my burial.

13. Verily I say unto you, Wheresoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

Gloss. non occ. GLOSS. Having set before us the counsels of the chief of the Jews concerning the death of Christ, the Evangelist would proceed to follow out their execution, and to relate the bargain of Judas with the Jews to deliver Him up, but he first

shews the cause of this betrayal. He was grieved that the ointment which the woman poured upon Christ's head had not been sold that he might have carried off something out of the price it brought, and to make up this loss he was willing to betray his Master. And therefore he proceeds, *Now when Jesus was in Bethany, in the house of Simon the leper.* JEROME; Not that he was a leper yet, but having been so, and having been healed by the Saviour, he retained the appellation to shew forth the power of Him who healed him. RABAN. *Alabaster* is a kind of marble, white but marked with veins of different colours, which was in use for vessels to hold ointment, because it was said to preserve it from corruption. JEROME; Another Evangelist instead of 'alabastrum' has 'nardum pisticam,' that is, genuine, unadulterated. RABAN. From the Greek πίστις, faith, whence 'pisticus,' faithful. For this ointment was pure, unadulterated. John 12, 3.

ORIGEN; Some one may perhaps think that there are four different women of whom the Evangelists have written, but I rather agree with those who think that they are only three; one of whom Matthew and Mark wrote, one of whom Luke, another of whom John. JEROME; For let no one think that she who anointed His head and she who anointed His feet were one and the same; for the latter washed His feet with her tears, and wiped them with her hair, and is plainly said to have been a harlot. But of this woman nothing of this kind is recorded, and indeed a harlot could not have at once been made deserving of the Lord's head. AMBROSE; It is possible therefore that they were different persons, and so all appearance of contradiction between the Evangelists is removed. Or it is possible that it was the same woman at two different times and two different stages of desert; first while yet a sinner, afterwards more advanced. CHRYS. And in this way it may be the same in the three Evangelists, Matthew, Mark, and Luke. And not without good reason does the Evangelist mention Simon's leprosy, to shew what gave this woman confidence to come to Christ. The leprosy was an unclean disease; when then she saw that Jesus had healed the man with whom He now lodged, she trusted that He could also cleanse the uncleanness of her soul; and so whereas other women came to Christ to be healed in their bodies, she came only for the honour and the healing

Ambros. in Luc. 7, 37.

Chyrs. Hom. lxxx.

of her soul, having nothing diseased in her body; and for this she is worthy our highest admiration. But she in John is a different woman, the wonderful sister of Lazarus. ORIGEN; Matthew and Mark relate that this was done in the house of Simon the leper; but John says that Jesus came to a house where Lazarus was; and that not Simon, but Mary and Martha served. Further, according to John, six days before the Passover, He came to Bethany where Mary and Martha made Him a supper. But here it is in the house of Simon the leper, and two days before the Passover. And in Matthew and Mark, it is the disciples that have indignation with a good intent; in John, Judas alone with intent to steal; in Luke, no one finds fault. GREG. Or, we may think that this is the same woman whom Luke calls *a sinner*, and John names Mary. AUG. Though the action described in Luke is the same as that described here, and the name of him with whom the Lord supped is the same, for Luke also names Simon; yet because it is not contrary to either nature or custom for two men to bear the same name, it is more probable that this was another Simon, not the leper, in whose house in Bethany these things were done. I would only suppose that the woman who on that occasion came near to Jesus' feet, and this woman, were not two different persons, but that the same Mary did this twice. The first time is that narrated by Luke; for John mentions it in praise of Mary before Christ's coming to Bethany, *It was that Mary who anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.* Mary therefore had done this before. That she did afterwards in Bethany is distinct from Luke's account, but is the same event that is recorded by all three, John, Matthew, and Mark. That Matthew and Mark say it was the Lord's head that she anointed, and John His feet, is reconciled by supposing that she anointed both. Against this one might raise a cavil from what Mark says, that she anointed His head by breaking the box over it, so that there could be none of the ointment left with which to anoint His feet also. Let such caviller understand, that His feet were first anointed before the box was broken, and there remained in it, yet whole, enough wherewith to anoint the head by breaking the box and shedding the contents.

Greg. Hom. in Ev. xxxiii. 1.

Aug. de Cons. Ev. ii. 79.

John 11, 2.

ID. But let not any suppose that the Lord's feet were by this woman bathed in ointment after the manner which the luxurious and debauched use. In all things of this nature, it is not the thing itself, but the mind of him who uses it, that is in fault. Whoso uses things after such sort as to pass the bounds observed by good men with whom he lives, either has some meaning[1] in what he does, or is vicious. What then is vice in others, in a divine or prophetic person is a sign of some great thing. The good odour is the good report which one has gained by the works of a good life, and in following Christ's footsteps sheds a most precious odour on His feet. ID. Still there may seem to be some discrepancy between the narrative of Matthew and Mark, who say, that *after two days is the feast of the Passover*, and then bring Jesus to Bethany; and that of John, who, relating this history of the ointment, says *Six days before the Passover*. They who urge this do not understand that the events in Bethany are in Matthew and Mark inserted out of their place, a little later than the time of their occurrence. Neither of them, it is to be observed, introduce their account with 'afterwards.' CHRYS. The disciples had heard their Master say, *I will have mercy, and not sacrifice*, wherefore they thought among themselves, If He accepts not burnt-offerings, much less will He the application of such ointment as this. JEROME; I know that some raise a cavil here, because John says that Judas alone was grieved because he had the bag, and was a thief from the beginning; but Matthew, that all the disciples were sorrowful. These know not the figure syllepsis, by which one name is put for many, and many for one; as Paul in the Epistle to the Hebrews says, *They were sawn asunder*, when it is thought that one only, Esaias namely, was so. AUG. We may however understand that the other disciples thought or said the same, or that they assented to what Judas said, and thus Matthew and Mark have described their common consent. But Judas said it because he was a thief, the others out of their care for the poor; and John desired to mention it only in the case of him whose thievish propensity he thought ought to be recorded. CHRYS. The disciples then thought thus, but Jesus, who saw the thoughts of the woman, suffered it. For her piety was great, and her ardour unspeakable, wherefore He

Aug. de Doctr. Christ. iii. 12.

[1] aliquid significat.

Aug. de Cons. Ev. ii. 78.

Matt. 9, 13.

Heb. 11, 37.

Aug. de Cons. Ev. ii. 79.

condescended to suffer her to pour the ointment on His head. As the Father admitted the smoke and odour of the slain victim, so also Christ admitted this votive anointing of His head, though the disciples, who saw not her heart, murmured. REMIG. He clearly shews that the Apostles had uttered something harsh against her, when He says, *Why trouble ye the woman?* And beautifully He adds, *She hath wrought a good work in me*; as much as to say, It is not a waste of ointment, as ye say, but *a good work*, that is, a service of piety and devotion. CHRYS. And He says not merely, *She hath wrought a good work*, but says first, *Why trouble ye the woman?* to teach us that every good act that is wrought by any, even though it lack somewhat of exact propriety, yet we ought to receive, cherish, and cultivate it, and not to require strict correctness in a beginner. If He had been asked before this was done by the woman, He would not have directed its doing; but when it was done, the rebuke of the disciples had no longer any place, and He Himself to guard the woman from importunate attacks speaks these things for her comfort. REMIG. *For the poor ye have ever with you.* The Lord shews in these words as of set purpose, that they were not to be blamed who ministered of their substance to Him while He dwelt in a mortal body; forasmuch as the poor were ever in the Church, to whom the believers might do good whensoever they would, but He would abide in the body with them but a very short time; whence it follows, *But me ye shall not have always.* JEROME; Here a question arises how the Lord should have said elsewhere to His disciples, *Lo, I am with you always, even to the end of the world;* but here, *Me ye shall not have always.* I suppose that in this place He speaks of His bodily presence, which shall not be with them after the resurrection in daily intercourse and friendship, as it is now. REMIG. Or, it is to be explained by supposing this spoken to Judas only; and He said not, Ye have not, but *Ye shall not have*, because this was spoken in the person of Judas to all his followers. And He says, *Not always*, though they have it at no time, because the wicked seem to have Christ in this present world, while they mix among His members and approach His table, but they shall not always so have Him when He shall say to His elect, *Come, ye blessed of my Father.* It

Matt. 28, 20.

Matt. 25, 34.

was the custom among this people to embalm the bodies of the dead with divers spices, to the end that they might be kept from corruption as long as possible. And as this woman was desirous of embalming the Lord's dead Body, and would not be able because she would be anticipated by His resurrection, it was therefore arranged by Divine Providence that she should anoint the Lord's living Body. This then is what He says, *In that she hath poured*, that is, By anointing My living Body she shews forth My death and burial. CHRYS. That this mention of His death and burial might not cause her to despond, He comforts her by what follows, *Verily I say unto you, Wheresoever &c.* RABAN. That is, To whatsoever place throughout the whole world the Church shall be propagated, there this also that she hath done shall be told. That *also* that is added signifies, that as Judas by his reproof of her has earned evil character of treachery, so has she also earned the glory of pious devotedness. JEROME; Note His knowledge of things to come, how though about to suffer death within two days, He knows that His Gospel will be preached throughout the whole world. CHRYS. Behold the accomplishment of this saying; to whatsoever part of the world you go, you will find this woman famous, and this has been wrought by the power of Him who spake this word. How many victories of kings and captains have passed into oblivion; how many who built cities and enslaved many nations are now known neither by report nor by name; but the deed of this woman pouring forth ointment in the house of a leper in the presence of twelve men, this resounds throughout the world, and though so much time has elapsed, the memory of that which was done is not effaced. But why promised He no spiritual gift to this woman, but everlasting remembrance only? Because this He did promise made her confident of receiving the other also; whereas she wrought a good work, it is clear that she shall receive an adequate reward. Matt. 25, 34.

JEROME; Mystically; The Lord, about to suffer for the whole world, sojourns in Bethany, in the house of obedience, which once was that of Simon the leper. Simon also is interpreted 'obedient,' or, according to another interpretation, 'the world,' in whose house the Church is healed. ORIGEN; Oil is throughout Scripture put for the work of mercy, with

which the lamp of the word is fed; or for doctrine, the hearing of which sustains the word of faith when once kindled. All with which men anoint is comprehensively called oil; and one kind of oil is unguent, and one kind of unguent is precious. So all righteous acts are called good works; and of good works there is one kind which we do for, or to, men; another which we do for, or to, God. And this likewise that we do for God, in part only advances the good of men, in part, the glory of God. For example, one does a kindness to a man out of feelings of natural righteousness, not for God's sake, as the Gentiles sometime did; such a work is common oil of no fine savour, yet is it acceptable to God, forasmuch, as Peter says in Clement, the good works that the unbelievers do, profit them in this world, but avail not to gain them eternal life in another. They who do the same for God's sake, profit thereby not in this world only but in the next also, and that they do is ointment of good savour. Another sort is that done for the good of men, as alms, and the like. He who does this to Christians, anoints the Lord's feet, for they are the Lord's feet; and this penitents are most found to do for remission of their sins. He who devotes himself to chastity, and continues in fastings and prayers, and other things which conduce to God's glory only, this is the ointment which anoints the Lord's head, and with whose odour the whole Church is filled; this is the work meet not for penitents, but for the perfect, or the doctrine which is necessary for men; but the acknowledgment of the faith which belongs to God alone, is the ointment with which the head of Christ is anointed, with which *we are buried together with Christ by baptism into death.* HILARY; In this woman is prefigured the people of the Gentiles, who gave glory to God in Christ's passion; for she anointed His head, but the head of Christ is God, and ointment is the fruit of good works. But the disciples, anxious for the salvation of Israel, say that this ought to have been sold for the use of the poor; designating by a prophetic instinct the Jews, who lacked faith, by the name of *the poor.* The Lord answers that there is abundant time in which they may shew their care for the poor, but that salvation cannot be extended to the Gentiles

Rom. 6, 4.

but by obedience to His command, if, that is, by the pouring out of this woman's ointment they are buried together with Him, because regeneration can only be given to those who are dead in the profession of baptism. And this her work shall be told wherever this Gospel is preached, because when Israel draws back, the glory of the Gospel is preached by the belief of the Gentiles.

14. Then one of the twelve, called Judas Iscariot, went unto the Chief Priests,

15. And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

16. And from that time he sought opportunity to betray him.

Gloss. Having described the occasion of his treachery, the Evangelist proceeds to recount the manner of it. Chrys. *Then*, when, that is, he heard that this Gospel should be preached every where; for that made him afraid, as it was indeed a mark of unspeakable power. Aug. The order of the narrative is this. The Lord says, *Ye know that after two days will be the feast of the Passover; . . . then assembled together the Chief Priests and Scribes; . . . then went one of the twelve.* Thus the narrative of what took place at Bethany is inserted by way of digression, respecting an earlier time between that, *Lest there be an uproar*, and, *Then one of the twelve.* Origen; *Went*, against that one high priest, who was made a Priest for ever, to many high priests, to sell for a price Him who sought to redeem the whole world. Raban. *Went*, he says, because he was neither compelled, nor invited, but of his own free will formed the wicked design. Chrys. *One of the twelve*, as much as to say, of that first band who are elected for preeminent merit[1]. Gloss. He adds his distinctive appellation, *Scarioth*, for there was another Judas. Remig. So called from the village Scariotha, from which he came. Leo; He did not out of any fear forsake Christ, but through lust of money cast Him off; for in comparison of the love of money all our affections are feeble; the soul athirst for gain fears not to die for a very little; there is no

Gloss. non occ.

Aug. de Cons. Ev. ii. 78.

[1] ἀριστί· δηλονότι ἐξελεγμένων Gloss. non occ.

Leo, Serm. 60, 4.

trace of righteousness in that heart in which covetousness has once taken up its abode. The traitor Judas, intoxicated with this bane, in his thirst for lucre was so foolishly hardened, as to sell his Lord and Master. JEROME; The wretched Judas would fain replace, by the sale of his Master, that loss which he supposed he had incurred by the ointment. And he does not demand any fixed sum, lest his treachery should seem a gainful thing, but as though delivering up a worthless slave, he left it to those who bought, to determine how much they would give. ORIGEN; The same do all who take any material or worldly things to cast out of their thoughts the Saviour and the word of truth which was in them. *And they covenanted with him for thirty pieces of silver*, as many pieces as the Saviour had dwelt years in the world[a]. JEROME; Joseph was not sold as many, following the LXX, think for twenty pieces of gold, but as the Hebrew text has for twenty pieces of silver, for it could not be that the servant should be more valuable than his Master. AUG. That the Lord was sold for thirty pieces of silver by Judas, denotes the unrighteous Jews, who pursuing things carnal and temporal, which belong to the five bodily senses, refuse to have Christ; and forasmuch as they did this in the sixth age of the world, their receiving five times six as the price of the Lord is thus signified; and because the Lord's words are silver, but they understood even the Law carnally, they had, as it were, stamped on silver the image of that worldly dominion which they held to when they renounced the Lord. ORIGEN; The *opportunity* which Judas sought is further explained by Luke, *how he might betray him in the absence of the multitude*; when the populace was not with Him, but He was withdrawn with His disciples. And this he did, delivering Him up after supper, when He was withdrawn to the garden of Gethsemane. And from that time forward, such has been the season sought for by those that would betray the word of God in time of per-

Gen. 37, 28.

Aug. Quæst. Ev. i. 41

Luke 22, 6.

[a] i. e. Before He began His ministry, as what follows in Origen shews. For though Origen had at one time considered the duration of Our Lord's ministry not to have exceeded one year and a few months, he had changed that opinion before this commentary on S. Matt. was written. In it he more than once mentions three years as the probable period. vid. Comm. in Matt. Ser. §. 40.

secution, when the multitude of believers is not around the word of truth.

17. Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the Passover?

18. And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the Passover at thy house with my disciples.

19. And the disciples did as Jesus had appointed them; and they made ready the Passover.

Gloss. The Evangelist having gone through the events preliminary to the Passion, namely, the announcement of it, the counsel of the Chief Priests, and the covenant for His betrayal, prosecutes the history in the order of events, saying, *On the first day of unleavened bread.* Jerome; The first day of unleavened bread is the fourteenth day of the first month, when the lamb is killed, the moon is at full, and leaven is put away. Remig. And observe that with the Jews, the Passover is celebrated on the first day, and the following seven are called the days of unleavened bread; but here the first day of unleavened bread means the day of the Passover. Chrys. Or, by *the first day,* he means the day before the days of unleavened bread. For the Jews always reckoned their day from the evening; and this day of which he speaks was that on the evening of which they were to kill the Passover, namely, the fifth day of the week[b]. Remig. But perhaps some one will say, If that typical lamb bore a type of this the true lamb, how did not Christ suffer on the night on which this was always killed? It is to be noted, that on this night, He committed to His disciples the mysteries of His flesh and blood to be celebrated, and then also being seized and bound by the Jews, He hallowed the commencement of His sacrifice, i. e. His Passion. *The disciples came*

Gloss. non occ.

Chrys. Hom. lxxxi.

[b] This passage has been altered by the text of S. Chrys. The Catena has, ‘Vel hanc primam diem azymorum dicit quia septem dies azymorum erant.

unto him; among these no doubt was the traitor Judas. CHRYS. Hence it is evident that He had neither house nor lodging. Nor, I conclude, had the disciples any, for they would surely have invited Him thither. AUG. *Go into the city to such a man*, Him whom Mark and Luke call *the good-man of the house*, or *the master of the house*. And when Matthew says, *to such a man*, he is to be understood to say this as from himself for brevity's sake; for every one knows that no man speaks thus, *Go ye to such a man*. And Matthew adds these words, *to such a man*, not that the Lord used the very expression, but to convey to us that the disciples were not sent to any one in the city, but to some certain person. CHRYS. Or, we may say that this, *to such a man*, shews that He sent them to some person unknown to them, teaching them thereby that He was able to avoid His Passion. For He who prevailed with this man to entertain Him, how could He not have prevailed with those who crucified Him, had He chosen not to suffer? Indeed, I marvel not only that he entertained Him, being a stranger, but that he did it in contempt of the hatred of the multitude. HILARY; Or, Matthew does not name the man in whose house Christ would celebrate the Passover, because the Christian name was not yet held in honour by the believers. RABAN. Or, he omits the name, that all who would fain celebrate the true Passover, and receive Christ within the dwelling place of their own minds, should understand that the opportunity is afforded them. JEROME; In this also the New Scripture observes the practice of the Old, in which we frequently read, 'He said unto him,' and 'In this or that place,' without any name of person or place. CHRYS. *My time is at hand*, this He said, both by so manifold announcements of His Passion, fortifying His disciples against the event, and at the same time shewing that He undertook it voluntarily. *I will keep the Passover at thy house*, wherein we see, that to the very last day He was not disobedient to the Law. *With my disciples*, He adds, that there might be sufficient preparation made, and that he to whom He sent might not think that He desired to be concealed. ORIGEN; Some one may argue, that because Jesus kept the Passover with Jewish observances, we ought to do the same as followers of Christ, not remembering that Jesus was *made under the Law*, though not that He

Aug. de Cons. Ev. ii. 80.

e. g. The Ebionites.

should leave *under the Law* those who were under it, but should *lead them out* of it; how much less fitting then is it, that those who before were without the Law, should afterwards enter in? We celebrate spiritually the things which were carnally celebrated in the Law, keeping the Passover *in the unleavened bread of sincerity and truth*, according to the will of the Lamb, who said, *Except ye eat my flesh and drink my blood, ye shall not have life in you.* Gal. 4, 4. 1 Cor. 5, 8. John 6, 53.

20. Now when the even was come, he sat down with the twelve.

21. And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23. And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.

24. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

JEROME; The Lord had above foretold His Passion, He now foretels who is to be the traitor; thus giving him place of repentance, when he should see that his thoughts and the secret designs of his heart were known. REMIG. *With the twelve*, it is said, for Judas was personally among them, though he had ceased to be so in merit. JEROME; Judas acts in every thing to remove all suspicion of his treachery. REMIG. And it is beautifully said, *When even was come*, because it was in the evening that the Lamb was wont to be slain. RABAN. For this

reason also, because in Christ's Passion, wherein the true sun hasted to his setting, eternal refreshment was made ready for all believers. CHRYS. The Evangelist relates how as they sat at meat, Jesus declares Judas' treachery, that the wickedness of the betrayer may be more apparent from the season and the circumstances. LEO; He shews that the conscience of His betrayer was known to Him, not meeting his wickedness with a harsh and open rebuke, that penitence might find a readier way to one who had not been disgraced by public dismissal. ORIGEN; Or, He spoke generally, to prove the nature of each of their hearts, and to evince the wickedness of Judas, who would not believe in One who knew his heart. I suppose that at first he supposed that the thing was hid from Him, deeming Him man, which was of unbelief; but when he saw that his heart was known, he embraced the concealment offered by this general way of speaking, which was shamelesness. This also shews the goodness of the disciples, that they believed Christ's words more than their own consciences, *for they began each to say, Lord, is it I?* For they knew by what Jesus had taught them that human nature is readily turned to evil, and is in continual struggle with *the rulers of the darkness of this world;* whence they ask as in fear, for by reason of our weakness the future is an object of dread to us. When the Lord saw the disciples thus alarmed for themselves, He pointed out the traitor by the mark of the prophetic declaration, *He that hath eaten bread with me hath wantonly overthrown me.* JEROME; O wonderful endurance of the Lord, He had said before, *One of you shall betray me.* The traitor perseveres in his wickedness; He designates him more particularly, yet not by name. For Judas, while the rest were sorrowful, and withdrew their hands, and bid away the food from their mouths, with the same hardihood and recklessness which led him to betray Him, reached forth his hand into the dish with his Master, passing off his audacity as a good conscience. CHRYS. I rather think that Christ did this out of regard for him, and to bring him to a better mind. RABAN. What Matthew calls 'paropsis,' Mark calls 'catinus.' The 'paropsis' is a square dish for meat, 'catinus,' an earthen vessel for containing fluids; this then might be a square earthen vessel. ORIGEN;

Leo, Serm. 58, 3.

Eph. 6, 12.

Ps. 41, 9.

Such is the wont of men of exceeding wickedness, to plot against those of whose bread and salt they have partaken, and especially those who have no enmity against them. But if we take it of the spiritual table, and the spiritual food, we shall see the more abundant and overflowing measure of this man's wickedness, who called to mind neither his Master's love in providing carnal goods, nor His teaching in things spiritual. Such are all in the Church who lay snares for their brethren whom they continually meet at the same table of Christ's Body. JEROME; Judas, not withheld by either the first or second warning, perseveres in his treachery; the Lord's long-suffering nourishes his audacity. Now then his punishment is foretold, that denunciations of wrath may correct where good feeling has no power. REMIG. It belongs to human nature to come and go, Divine nature remains ever the same. So because His human nature could suffer and die, therefore of the Son of Man it is well said that *he goeth*. He says plainly, *As it is written of him*, for all that He suffered had been foretold by the Prophets. CHRYS. This He said to comfort His disciples, that they might not think that it was through weakness that He suffered; and at the same time for the correction of His betrayer. And notwithstanding His Passion had been foretold, Judas is still guilty; and not his betrayal wrought our salvation, but God's providence, which used the sins of others to our profit. ORIGEN; He said not, By whom *the Son of Man is betrayed*, but *through whom*, pointing out another, to wit, the Devil, as the author of His betrayal, Judas as the minister. But woe also to all betrayers of Christ! and such is every one who betrays a disciple of Christ. REMIG. Woe also to all who draw near to Christ's table with an evil and defiled conscience! who though they do not deliver Christ to the Jews to be crucified, deliver Him to their own sinful members to be taken. He adds, to give more emphasis, *Good were it for that man if he had never been born*. JEROME; We are not to infer from this that man has a being before birth; for it cannot be well with any man till he has a being; it simply implies that it is better not to be, than to be in evil. AUG. And if it be contended that there is a life before this life, that will prove that not only not for Judas, but for none other is it good to

John 13, 2.

Aug. Quæst. Ev. i. 40.

have been born. Can it mean, that it were better for him not to have been born to the Devil, namely, for sin? Or does it mean that it had been good for him not to have been born to Christ at his calling, that he should now become apostate? ORIGEN; After all the Apostles had asked, and after Christ had spoken of him, Judas at length enquired of himself, with the crafty design of concealing his treacherous purpose by asking the same question as the rest; for real sorrow brooks not suspense. JEROME; His question feigns either great respect, or a hypocritical incredulousness. The rest who were not to betray Him, said only *Lord;* the actual traitor addresses Him as *Master*, as though it were some excuse that he denied Him as Lord, and betrayed a Master only. ORIGEN; Or, out of sycophancy he calls Him Master, while he holds Him unworthy of the title. CHRYS. Though the Lord could have said, Hast thou covenanted to receive silver, and darest to ask Me this? But Jesus, most merciful, said nothing of all this, therein laying down for us rules and landmarks of endurance of evil. *He saith unto him, Thou hast said.* REMIG. Which may be understood thus; Thou sayest it, and thou sayest what is true; or, Thou hast said this, not I; leaving him room for repentance so long as his villainy was not publicly exposed. RABAN. This might have been so said by Judas, and answered by the Lord as not to be overheard by the rest.

26. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

JEROME; When the typical Passover was concluded, and He had partaken of the Lamb with His Apostles, He comes to the true paschal sacrament; that, as Melchisedech, Priest of the most high God, had done in foreshadowing Christ, offering bread and wine, He also should offer the present verity of His Body and Blood[c]. AUG. *And as they were eating,*

Gen. 14, 18.

Aug. Ep. 54, 7.

[c] Many of the passages here quoted appear to have been taken by S. Thomas from the Decretum of Gratian, though the Catena gives no reference to this compilation. Whenever they can be found, the originals are referred to in the margin, and the important differences or additions are noticed in the note.

whereby it is clearly seen that at their first partaking of the Lord's Body and Blood, the disciples did not partake fasting. But are we therefore to except against the practice of the whole Church, of receiving fasting? It has seemed good to the Holy Ghost, that for the better honour of so great a Sacrament, the Lord's Body should enter the Christian's mouth before other food. For to commend more mightily the depth of this mystery, the Saviour chose this as the last thing He would imprint on the hearts and memory of His disciples, from whom He was to depart to His Passion. But He did not direct in what order it should thenceforth be taken, that He might reserve that for the Apostles by whom He would regulate His Church. GLOSS. Christ delivered to us His Flesh and Blood under another kind, and ordained them to be thenceforth so received, that faith might have its merit, which is of things that are not seen. AMBROSE[d]; And that we might not be shocked by the sight of blood, while it at the same time wrought the price of our redemption. AUG. The Lord committed His Body and Blood to substances which are formed a homogeneous compound out of many. Bread is made of many grains, wine is produced out of many berries. Herein the Lord Jesus Christ signified us, and hallowed in His own table the mystery of our peace and unity. REMIG. Fittingly also did He offer fruit of the earth, to shew thereby that He came to take away the curse wherewith the earth was cursed for the sin of the first man. Also He bade be offered the produce of the earth, and the things for which men chiefly toil, that there might be no difficulty in procuring them, and that men might offer sacrifice to God of the work of their hands. AMBROSE; Hence learn that the Christian mysteries were before the Jewish. Melchisedech offered bread and wine, being in all things like the Son of God, to Whom it is said, *Thou art a Priest for ever after the order of Melchisedech;* and of Whom it is here said, *Jesus took bread.*

Gloss. non occ.

Ambr. de Sacr. vi. 1.

Aug. in Joan. Tr. 26. 17. cf. Serm. 227, 1.

Ambr. de Sacr. iv. 3.

Ps. 110, 4.

John 12, 24.

The present passage from S. Jerome (in loc.) is found in Gratian. de Cons. ii. 88; that which follows from S. Augustine, ibid. 53. The next passage headed 'Gloss.' cannot be found any where.

[d] S. Ambrose's name has been retained at the head of the passages out of the Treatise 'De Sacramentis,' because it is placed in the Ben. ed. among the genuine works of S. Ambrose, and not in the Appendix. But there seems to be little doubt of its spuriousness. See Jenkyns' note to Cranmer's 'Defence, &c.' in Cranmer's Works, ii. 326.

Gloss. non occ. GLOSS. This[e] we must understand to be wheat bread, for the Lord compared Himself to a grain of wheat, saying, *Except a corn fall into the ground &c.* Such bread also is suitable for the Sacrament, because it is in common use; bread of other kinds being only made when this fails. But forasmuch as Christ up to the very last day, to use the words of Chrysostom p. 886. as above, shewed that He did nothing contrary to the Law, and the Law commanded that unleavened bread should be eaten in the evening when the Passover was slain, and that all leavened should be put away, it is manifest that the bread which the Lord Greg. non occ. took and gave to His disciples was unleavened. GREG. It has given trouble to divers persons, that in the Church some offer unleavened and others leavened bread. The Roman Church offers unleavened, because the Lord took flesh without any [1] commixtione pollution[1]; other[2] Churches offer leavened bread, because the Word of the Father took flesh upon Him, and is Very God, [2] Græcæ sc. and Very Man; and so the leaven is mingled with the flour. But whether we receive leavened or unleavened, we are made Ambr. de Sacr. iv. 4. one body of the Lord our Saviour. AMBROSE; This bread before the sacramentary words, is the bread in common use; after consecration it is made of bread Christ's flesh. And what are the words, or whose are the phrases of consecration, save those of the Lord Jesus? For if His word had power to make those things begin to be which were not, how much rather will it not be efficacious to cause them to remain what they are, while they are at the same time changed into somewhat else? For if the heavenly word has been effectual in other matters, is it ineffectual in heavenly sacraments? Therefore of the bread is made the Body of Christ, and the wine is made blood by the consecration of the heavenly word[f]. Dost thou enquire after the manner? Learn. The course of nature

[e] This Gloss is partly from the Gloss on Gratian de Cons. d. ii. c. 5. The next passage is headed 'Gregorius in Registro' in the editions, and is so quoted by S. Thomas, Summa 3. q. 74. art. 4. but cannot be found in S. Greg.

[f] ap. Grat. ibid. 54. On this remarkable passage it may be observed, first, S. Ambrose is referring to the creation, and his meaning is, "If his word had power to make these things," i. e. heaven and earth, "begin to be, which were not, how much rather is it not efficacious to make those things," i. e. the bread, not begin, but "continue to be, which were already, and are but changed into something else?" 2. Next he illustrates the change by our own change in regeneration. "Tu ipse eras, sed eras vetus creatura; postea quam consecratus es, nova creatura esse cepisti." 3. There is no introduction of the word *substance*, i. e. no assertion of transubstantiation.

is, that a man is not born but of man and woman, but by God's will Christ was born of the Holy Spirit and a Virgin. PASCHASIUS; As then real flesh was created by the Holy Spirit without sexual union, so by the same Holy Spirit the substance of bread and wine are consecrated into the Body and Blood of Christ. And because this consecration is made by the Lord's word, it is added, *He blessed*[g]. REMIG. Hereby He shewed also that He together with the Father and the Holy Spirit has filled human nature with the grace of His divine power, and enriched it with the boon of immortality. And to shew that His Body was not subject to passion but of His own will, it is added, *And brake.* LANFRANC; When the host is broken, when the blood is poured from the cup into the mouth of the faithful, what else is denoted but the offering of the Lord's Body on the cross, and the shedding of His Blood out of His side[h]? DIONYSIUS; In this is also shewn, that the one and uncompounded Word of God came to us compounded and visible by taking human nature upon Him, and drawing to Himself our society, made us partakers of the spiritual goods which He distributed, as it follows, *And gave to his disciples.* LEO; Not excluding the traitor even from this mystery, that it might be made manifest that Judas was provoked by no wrong, but that he had been foreknown in voluntary impiety. AUG. Peter and Judas received of the same bread, but Peter to life, Judas to death. CHRYS. And this John shews when he says, *After the sop, Satan entered into him.* For his sin was aggravated in that he came near to these mysteries with such a heart, and that having come to them, he was made better neither by fear, kindness, nor honour. Christ hindered him not, though He knew all things, that you may learn that He omits nothing which serves for correction. REMIG. In so doing He left an example to the Church, that it should

Dionys. Eccl. Hier. 3. in fin.

Leo, Serm. 58, 3.

Aug. in Joan. Tr. 59.

Chrys. Hom. lxxxii. John13, 27.

[g] This passage is quoted in the Bodl. MS. and early editions of the Cat., as 'Augustinus in Verb. Dom.' Gratian also (de Cons. d. ii. 72.) gives it as Augustine's, but the earliest author in whom it is found is Paschasius Radbertus, Abbot of Corbey, and a well-known writer of the ninth century, 'De Corpore et Sanguine Dom.' 4.

[h] This is quoted in the early editions, and in Gratian de Cons. ii. 37. as Augustinus 'in Libro Sent. Prosper.' but does not occur in that collection of Prosper as we have it. It is found in Lanfranc cont. Bereng. 13.

sever no one from its fellowship, or from the communion of the Body and Blood of the Lord, but for some notorious and public crime. HILARY; Or, The Passover was concluded by the taking the cup and breaking the bread without Judas, for he was unworthy the communion of eternal sacraments. And that he had left them we learn from thence, that he returns with a multitude.

AUG. [1]*And said, Take, eat;* The Lord invites His servants to set before them Himself for food. But who would dare to eat his Lord? This food when eaten refreshes, but fails not; He lives after being eaten, Who rose again after being put to death. Neither when we eat Him do we divide His substance; but thus it is in this Sacrament. The faithful know how they feed on Christ's flesh, each man receives a part for himself. He is divided into parts in the Sacrament, yet He remains whole; He is all in heaven, He is all in thy heart. They are called Sacraments, because in them what is seen is one thing, what is understood is another; what is seen has a material form, what is understood has spiritual fruit. ID. Let us not eat Christ's flesh only in the Sacrament, for that do many wicked men, but let us eat to spiritual participation, that we may abide as members in the Lord's body, that we may be quickened by His Spirit. AMBROSE; Before consecration, it is bread; after Christ's words, *This is my body*, have been pronounced, it is Christ's Body.

Aug. in Joan. Tr. 27, 11.

Ambr. de Sacr. iv. 5.

27. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

28. For this is my blood of the new testament, which is shed for many for the remission of sins.

29. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

REMIG. The Lord having given His disciples His Body

[1] This passage, headed 'Augustinus' in the Bodl. MS., and 'Aug de Verb. Dom.' in the earlier editions, is apparently taken from two canons in the 3d pt. of Gratian, viz. c. 70. and c. 58. to which Augustine's name is there prefixed. It has not been found in S. Augustine's works. But it is found in Bede on 1 Cor. x. who also quotes it from 'Aug. de verb. Evang.'

under the element of bread[1], well gives the cup of His Blood to them likewise; shewing what joy He has in our salvation, seeing He even shed His Blood for us. CHRYS. He gave thanks to instruct us after what manner we ought to celebrate this mystery, and shewed also thereby that He came not to His Passion against His will. Also He taught us to bear whatsoever we suffer with thanksgiving, and infused into us good hopes. For if the type of this sacrifice, to wit, the offering of the paschal lamb, became the deliverance of the people from Egyptian bondage, much more shall the reality thereof be the deliverance of the world. *And gave it to them, saying, Drink ye all of it.* That they should not be distressed at hearing this, He first drank His own blood to lead them without fear to the communion of these mysteries. JEROME; Thus then the Lord Jesus was at once guest and feast, the eater and the things eaten[k]. CHRYS. *This is my blood of the new testament;* that is, the new promise, covenant, law; for this blood was promised from of old, and this guarantees the new covenant; for as the Old Testament had the blood of sheep and goats, so the New has the Lord's Blood. REMIG. For thus it is read, *Behold the blood of the covenant which the Lord hath made with you.* CHRYS. And in calling it blood, He foreshews His Passion, *My blood . . . which shall be shed for many.* Also the purpose for which He died, adding, *For the remission of sins*; as much as to say, The blood of the lamb was shed in Egypt for the salvation of the first born of the Israelites, this My Blood is shed for the remission of sins. REMIG. And it is to be noted, that He says not, For a few, nor, For all, but, *For many;* because He came not to redeem a single nation, but many out of all nations. CHRYS. Thus saying, He shews that His Passion is a mystery of the salvation of men, by which also He comforts His disciples. And as Moses said, *This shall be an ordinance to thee for ever,* so Christ speaks as Luke relates, *This do in remembrance of me.* REMIG. And He taught us to offer not bread only, but wine also, to shew that they who hungered and thirsted after righteousness were to be refreshed by these mysteries. GLOSS. As the refreshment of the body is wrought

[1] sub specie panis.

Hieron. Ep. 120. ad Hedib.

Exod. 24, 8.

Ex. 12, 24. Luke 22, 19.

Gloss. non occ.

[k] ap. Grat. de Consecr. d. ii. 87.

by means of meat and drink, so under the form of meat and drink the Lord has provided for us spiritual refreshment. And it was suitable that for the shewing forth the Lord's Passion this Sacrament should be instituted under both kinds. For in His Passion He shed His Blood, and so His Blood was separated from His Body. It behoved therefore, that for representation of His Passion, bread and wine should be separately set forth, which are the Sacrament of the Body and Blood. But it should be known, that under both kinds the whole of Christ is contained; under the bread is contained the Blood, together with the Body; under the wine, the Body together with the Blood. AMBROSIAST. And for this reason also do we celebrate under both kinds, because that which we receive avails for the preservation of both body and soul. CYPRIAN; The cup of the Lord is not water only, or wine only, but the two are mixed; so the Lord's Body cannot be either flour only, or water only, but the two are combined[l]. AMBROSE; If Melchisedech offered bread and wine, what means this mixing of water? Hear the reason. Moses struck the rock, and the rock gave forth abundance of water, but that rock was Christ. Also one of the soldiers with his spear pierced Christ's side, and out of His side flowed water and blood, the water to cleanse, the blood to redeem[m]. REMIG. For it should be known, that as John speaks, *The many waters are nations and people.* And because we ought always to abide in Christ and Christ in us, wine mixed with water is offered, to shew that the head and the members, that is, Christ and the Church, are one body; or to shew that neither did Christ suffer without a love for our redemption, nor we can be saved without His Passion. CHRYS. And having spoken of His Passion and Cross, He proceeds to speak of His resurrection, *I say unto you, I will not drink henceforth*, &c. By the *kingdom* He means His resurrection. And He speaks this of His resurrection, because He would then drink with the Apostles, that none might suppose His

Ambr. in 1 Cor. 11, 26.

Cyp. Ep. 63, ad Cæcil.

Ambr. de Sacr. v. 1.

Rev. 17, 15.

[l] To signify, as S. Cyprian proceeds to say, the union between Christ and His faithful people; "For if one offer wine only, the blood of Christ begins to be without us; if water only, the people begin to be without Christ." This passage of Cyprian is quoted in Gratian. de Cons. ii. 7.

[m] ap. Gratian. de Cons. d. ii. 83. cf. Paschas. de Corp. et Sang. 11.

resurrection a phantasy. Thus when they would convince any of His resurrection, they said, *We did eat and drink with him after he rose from the dead.* This tells them that they shall see Him after He is risen, and that He will be again with them. That He says, *New*, is plainly to be understood, after a new manner, He no longer having a passible body, or needing food. For after His resurrection He did not eat as needing food, but to evidence the reality of the resurrection. And forasmuch as there are some heretics who use water instead of wine in the sacred mysteries[n], He shews in these words, that when He now gave them these holy mysteries, He gave them wine, and drank the like after He was risen; for He says, *Of this fruit of the vine*, but the vine produces wine, and not water. JEROME; Or otherwise; From carnal things the Lord passes to spiritual. Holy Scripture speaks of the people of Israel as of a vine brought up out of Egypt; of this vine it is then that the Lord says He will drink no more except in His Father's kingdom. His Father's kingdom I suppose to mean the faith of the believers. When then the Jews shall receive His Father's kingdom, then the Lord will drink of their vine. Observe that He says, *Of my Father*, not, Of God, for to name the Father is to name the Son. As much as to say, When they shall have believed on God the Father, and He has brought them to the Son. REMIG. Or otherwise; *I will not drink of the fruit of this vine*, i. e. I will no longer take pleasure in the carnal oblations of the Synagogue, among which the immolation of the Paschal lamb held an eminent place. But the time of My resurrection is at hand, and the day in which exalted in the Father's kingdom, that is, raised in immortal glory, *I shall drink it new with you*, i. e. I shall rejoice as with a new joy in the salvation of that people then renewed by the water of baptism. AUG. Or otherwise; When He says, *I shall drink it new with you*, He gives us to understand that this is old. Seeing then that He took body of the race of Adam, who is called the old man, and was to give up to death that Body in His Passion, (whence also He gave us His Blood in the sacra-

Acts 10, 41.

Ps. 80, 8. Jer. 2, 21.

Aug. Quæst. Ev. i. 43.

[n] e. g. The Encratites, followers of Saturninus and Tatian in the second Century. See Can. Apost. 43 and 45 of Johnson's Translation.

ment of wine,) what else can we understand by the new wine than the immortality of renewed bodies. In saying, *I will drink it with you*, He promises to them likewise a resurrection of their bodies for the putting on of immortality. *With you* is not to be understood of time, but of a like renewal, as the Apostle speaks, that *we are risen with Christ*, the hope of the future bringing a present joy. That that which He shall drink new shall also be *of this fruit of the vine*, signifies that the very same bodies shall rise after the heavenly renewal, which shall now die after the earthly decay. HILARY; It seems from this that Judas had not drunk with Him, because He was not to drink hereafter in the kingdom; but He promises to all who partook at this time of this fruit of the vine that they should drink with Him hereafter. GLOSS. non occ. But in support of the opinion of other saints, that Judas did receive the sacraments from Christ, it is to be said, that the words *with you* may refer to the greater part of them, and not necessarily to the whole.

Gloss.

30. And when they had sung an hymn, they went out into the mount of Olives.

31. Then saith Jesus unto them, All ye shall be offended because of me this night; for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32. But after I am risen again, I will go before you into Galilee.

33. Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

34. Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

35. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

ORIGEN; When the disciples had eaten the bread of blessing, and drunk of the cup of thanksgiving, the Lord instructs them in return for these things to sing a hymn to the Father. And they go to the Mount of Olives, that they may pass from height to height, because the believer can do nought in the valley. °[BEDE; Beautifully after the disciples have been filled with the Sacraments of His Body and Blood, and commended to the Father in a hymn of pious intercession, does He lead them into the mount of Olives; thus by type teaching us how we ought, by the working of His Sacraments, and the aid of His intercession, mount up to the higher gifts of the virtues and the graces of the Holy Spirit, with which we are anointed in our hearts. RABAN. This hymn may be that thanksgiving which in John, Our Lord offers up to the Father, when He lifted up His eyes and prayed for His disciples, and those who should believe through their word. This is that of which the Psalm speaks, *The poor shall eat and be filled, they shall praise the Lord.*] CHRYS. Let them hear this, who like swine with no thought but of eating rise from the table drunk, when they should have given thanks, and closed with a hymn. Let them hear who will not tarry for the final prayer in the sacred mysteries; for the last prayer of the mysteries represents that hymn. He gave thanks before He delivered the holy mysteries to the disciples, that we also might give thanks; He sung a hymn after He had delivered them, that we also should do the like. JEROME; After this example of the Saviour, whosoever is filled and is drunken upon the bread and cup of Christ, may praise God and ascend the Mount of Olives, where is refreshment after toil, solace of grief, and knowledge of the true light. HILARY; Hereby He shews that men confirmed by the powers of the Divine mysteries, are exalted to heavenly glory in a common joy and gladness. ORIGEN; Suitably also was the mount of mercy chosen whence to declare the offence of His disciples' weakness, by One even then prepared not to reject the disciples who forsook Him, but to receive them when they returned to Him. JEROME;

Bede in Luc. 22, 39.

c. 17.

Ps. 22, 26.

° The passages between brackets are not found in the earlier Editions of the Catena, in the ED. PR. nor the Bodl. MS. They appear to have been inserted by Nicolai.

He foretels what they should suffer, that they might not after it had befallen them despair of salvation; but doing penitence might be set free. CHRYS. In this we see what the disciples were both before and after the cross. They who could not stand with Christ whilst He was crucified, became after the death of Christ harder than adamant. This flight and fear of the disciples is a demonstration of Christ's death against those who are infected with the heresy of Marcion. If He had been neither bound nor crucified, whence arose the terror of Peter and the rest? JEROME; And He adds emphatically *this night*, because as *they that are drunken are drunken by night*, so they that are scandalized are scandalized by night, and in the dark. HILARY; The credit of this prediction is supported by the authority of old prophecy; *It is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.* JEROME; This is found in Zacharias in words different; it is said to God in the person of the Prophet, *Smite the shepherd, and the sheep will be scattered abroad.* The good Shepherd is smitten, that He may lay down His life for His sheep, and that of many flocks of divers errors should be made one flock, and one Shepherd. CHRYS. He produces this prophecy to teach them to attend to the things that are written, and to shew that His crucifixion was according to the counsel of God, and (as He does throughout) that He was not a stranger to the Old Testament, but that it prophesied of Him. But He did not suffer them to continue in sorrow, but announces glad tidings, saying, *When I am risen again, I will go before you into Galilee.* After His resurrection He does not appear to them immediately from heaven, nor depart into any far country, but in the very same nation in which He was crucified, almost in the very place, giving them thereby assurance, that He who was crucified was the same as He who rose again, thereby to cheer their cast-down countenances. He fixes upon Galilee, that, being delivered from fear of the Jews, they might believe what He spoke to them. ORIGEN; Also He foretels this to them, that they who now were somewhat dispersed in consequence of the offence, should be after gathered together by Christ rising again, and going before them into Galilee of the Gentiles. HILARY; But Peter was carried so far by his

1 Thess. 5, 7.

Zech. 13, 7.

zeal and affection for Christ, that he regarded neither the weakness of his flesh nor the truth of the Lord's words; as if what He spake must not come to pass, *Peter answered and said unto him, Though all should be offended because of thee, yet will I never be offended.* CHRYS. What sayest thou, Peter? The Prophet says, *The sheep shall be scattered abroad*, and Christ has confirmed it, yet thou sayest, Never. When He said, *One of you shall betray me*, thou fearedst for thyself, although thou wert not conscious of such a thought; now when He openly affirms, *All ye shall be offended*, you deny it. But because when he was relieved of the anxiety he had concerning the betrayal, he grew confident concerning the rest, he therefore says thus, *I will never be offended.* JEROME; It is not wilfulness, not falsehood, but the Apostle's faith, and ardent attachment towards the Lord his Saviour. REMIG. What the One affirms by His power of foreknowledge, the other denies through love; whence we may take a practical lesson, that in proportion as we are confident of the warmth of our faith, we should be in fear of the weakness of our flesh. Peter seems culpable, first, because he contradicted the Lord's words; secondly, because he set himself before the rest; and thirdly, because he attributed every thing to himself as though he had power to persevere strenuously. His fall then was permitted to heal this in him; not that he was driven to deny, but left to himself, and so convinced of the frailty of his human nature[p]. ORIGEN; Whence the other disciples were offended in Jesus, but Peter was not only offended, but what is much more, was suffered to deny Him thrice. AUG. Perplexity may be occasioned to some by the great difference, not in words only, but in substance, of the speeches in which Peter is forewarned by Our Lord, and which occasion his presumptuous declaration of dying with or for the Lord. Some would oblige us to understand that he thrice expressed his confidence, and the Lord thrice answered him that he would deny Him thrice before cock-crowing; as after His resurrection He thrice asked him if he loved Him, and as often gave him command to feed His sheep. For what in language or matter has Matthew like the expressions of Peter

Aug. de Cons. Ev. iii. 4.

[p] Remigius has borrowed this from S. Chrysostom, in loc.

in either Luke or John? Mark indeed relates it in nearly the same words as Matthew, only marking more precisely in the Lord's words the manner in which it should fall in, *Verily I say unto thee, that this day, in the night, before the cock crow twice, thou shalt deny me thrice.* Whence some inattentive persons think that there is a discrepancy between Mark and the rest. For the sum of Peter's denials is three; if the first then had been after the first cock-crowing, the other three Evangelists must be wrong when they make the Lord say that Peter should deny Him before the cock crow. But, on the other hand, if he had made all three denials before the cock began to crow, it would be superfluous in Mark to say, *Before the cock crow twice.* Forasmuch as this threefold denial was begun before the first cock-crow, the three Evangelists have marked, not when it was to be concluded, but how often it was to happen, and when to begin, that is, before cock-crow. Though indeed if we understand it of Peter's heart we may well say, that the whole denial was complete before the first cock-crow, seeing that before that his mind was seized with that great fear which wrought upon him to the third denial. Much less therefore ought it to disquiet us, how the three-fold denial in three distinct speeches was begun, but not finished before cock-crow. Just as though one should say, Before cock-crow you will write me a letter, in which you will revile me three times; if the letter were begun before any cock-crow, but not finished till after the first, we should not therefore say that the prediction was false. ORIGEN; But you will ask, whether it were possible that Peter should not have been offended, when once the Saviour had said, *All ye shall be offended in me.* To which one will answer, what is foretold by Jesus must of necessity come to pass; and another will say, that He who at the prayer of Ninevites turned away the wrath He had denounced by Jonas, might also have averted Peter's offence at his entreaty. But his presumptuous confidence, prompted by zeal indeed but not a cautious zeal, became the cause not only of offence but of a thrice repeated denial. And since He confirmed it with the sanction of an oath, some one will say that it was not possible that he should not have denied Him. For Christ would have

Mark 14, 30.

spoken falsely when he said, *Verily I say unto thee*, if Peter's assertion, *I will not deny thee*, had been true. It seems to me that the other disciples having in view not that which was first said, *All ye shall be offended*, but that which was said to Peter, *Verily I say unto thee, &c.* made a like promise with Peter because they were not comprehended in the prophecy of denial. *Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.* Here again Peter knows not what he says; he could not die with Him who was to die for all mankind, who were all in sin, and had need of some one to die for them, not that they should die for others. RABAN. Peter understood the Lord to have foretold that he should deny Him under terror of death, and therefore he declares that though death were imminent, nothing could shake him from his faith; and the other Apostles in like manner in the warmth of their zeal, valued not the infliction of death, but human presumption is vain without Divine aid. CHRYS. [I suppose also that Peter fell into these words through ambition and boastfulness. And they had disputed at supper which of them should be greatest, whence we see that the love of empty glory disturbed them much. And so to deliver him from such passions, Christ withdrew His aid from him. Moreover observe how after the resurrection, taught by his fall he speaks to Christ more humbly, and does not any more resist His words. All this his fall wrought for him; for before he had attributed all to himself, when he ought rather to have said, I will not deny Thee if Thou succour me with Thy aid. But afterwards he shews that every thing is to be ascribed to God; *Why look ye so earnestly upon us, as though by our own power and holiness we had made this man to walk?*][q] Hence then we learn the great doctrine, that man's wish is not enough, unless he enjoys Divine support. Acts 3, 12.

36. Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

[q] Here again Nicolai has inserted a passage.

37. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

Remig. The Evangelist had said a little above, that *when they had sung an hymn they went out to the mount of Olives;* to point out the part of the mount to which they took their way, he now adds, *Then came Jesus with them to a garden called Gethsemane.* Raban. Luke says, *To the mount of Olives,* and John, *Went forth over the brook Cedron, where was a garden,* which is the same as this Gethsemane, and is a place where He prayed at the foot of mount Olivet, where is a garden, and a Church now built[r]. Jerome; Gethsemane is interpreted, 'The rich valley;' and there He bade His disciples sit a little while, and wait His return whilst He prayed alone for all. Origen; For it was not fitting that He should be seized in the place where He had sate and eaten the Passover with His disciples. Also He must first pray, and choose a place pure for prayer. Chrys. He says, *Sit ye here, while I go and pray yonder,* because the disciples adhered inseparably to Christ; but it was His practice to pray apart from them, therein teaching us to study quiet and retirement for our prayers. Damascenus; But seeing that prayer is the sending up the understanding to God, or the asking of God things fitting, how did the Lord pray? For His understanding needed not to be lifted up to God, having been once united hypostatically to God the Word. Neither could He need to ask of God things fitting, for the One Christ is both God and Man. But giving in Himself a pattern to us, He taught us to ask of God, and to lift up our minds to Him. As He took on Him our passions, that by triumphing over them Himself, He might give us also the victory over them, so now He prays

Luke 22, 39. John 18, 1.

Chrys. Hom. lxxxiii.

Dam. de Fid. Orth. iii. 24.

[r] This is probably from Arculfus' account in Adamnanus de Locis Sanctis, c. 23. (ap. Act. Benedict. iv. 502.) as he quoted him by name above, p. 95.

to open to us the way to that lifting up to God, to fulfil for us all righteousness, to reconcile His Father to us, to pay honour to Him as the First Cause, and to shew that He is not against God. RABAN. When the Lord prayed in the mountain, He taught us to make supplication for heavenly things; when He prays in the garden, He teaches us to study humility in our prayer. And beautifully, as He draws near His Passion, does He pray in the 'valley of fatness,' shewing that through the valley of humility, and the richness of charity, He took upon Him death for our sakes. The practical instruction which we may also learn from this is, that we should not suffer our heart to dry up from the richness of charity. REMIG. He had accepted the disciples' faith and the devotedness of their will, but He foresaw that they would be troubled and scattered abroad, and therefore bade them sit still in their places; for to sit belongs to one at ease, but they would be grievously troubled that they should have denied Him. In what fashion He went forward it describes, *And taking with him Peter and the two sons of Zebedee, he began to be sorrowful and very heavy;* the same to whom He had shewn His glory in the mount. HILARY; These words, *He began to be sorrowful and very heavy*, are interpreted by heretics that fear of death assailed the Son of God, being (as they allege) neither begotten from eternity, nor existing in the Father's infinite substance, but produced out of nothing by Him who created all things; and that hence He was liable to anguish of grief, and fear of death. And He who can fear death can also die; and He who can die, though He shall exist after death, yet is not eternal through Him who begot Him in past time. Had these faith to receive the Gospels, they would know that the Word was in the beginning God, and from the beginning with God, and that the eternity of Him who begets and Him who is begotten is one and the same. But if the assumption of flesh infected with its natural infirmity the virtue of that incorruptible substance, so that it became subject to pain, and shrinking from death, it would also become thereby liable to corruption, and thus its immortality being changed into fear, that which is in it is capable of at some time ceasing to be. But God ever is without measure of time, and such as He is, He continues to

be eternally. Nothing then in God can die, nor can God have any fear springing out of Himself. JEROME; But we say that passible man was so taken by God the Son, that His Deity remained impassible. Indeed the Son of God suffered, not by imputation but actually, all that Scripture testifies, in respect of that part of Him which could suffer, viz. in respect of the substance that He had taken on Him. HILARY; I suppose that there are some who offer here no other cause of His fear than His passion and death. I ask those who think thus, whether it stands with reason that He should have feared to die, who banished from the Apostles all fear of death, and exhorted them to the glory of martyrdom? How can we suppose Him to have felt pain and grief in the sacrament of death, who rewards with life those who die for Him? And what pangs of death could He fear, who came to death of the free choice of His own power? And if His Passion was to do Him honour, how could the fear of His Passion make Him sorrowful? ID. Since then we read that the Lord was sorrowful, let us discover the causes of His agony. He had forewarned them all that they would be offended, and Peter that he would thrice deny his Lord; and taking him and James and John, He began to be sorrowful. Therefore He was not sorrowful till He took them, but all His fear began after He had taken them; so that His agony was not for Himself, but for them whom He had taken. JEROME; The Lord therefore sorrowed not from fear of suffering, for for this cause He had come that He should suffer, and had rebuked Peter for his fearfulness; but for the wretched Judas, for the offence of the rest of the Apostles, for the rejection and reprobation of the Jewish nation, and the overthrow of unhappy Jerusalem. DAMAS. Or otherwise; All things which have not yet been brought into existence by their Maker have a natural desire of existence, and naturally shun non-existence. God the Word then, having been made Man, had this desire, through which He desired food, drink, and sleep, by which life is supported, and naturally used them, and contrariwise shunned the things that are destructive of life. Hence in the season of His Passion which He endured voluntarily, He had the natural fear and sorrow for death. For there is a natural fear wherewith the soul shrinks

Hieron. non. occ.

Hil. de Trin. x. 10.

Hil. in loc.

Matt. 14, 40.

Dam. Fid. Orth. iii. 23.

from separation from the body, by reason of that close sympathy implanted from the first by the Maker of all things. JEROME; Our Lord therefore sorrowed to prove the reality of the Man which He had taken upon Him; but that passion might bear no sway in His mind, *He began to be sorrowful* by pro-passion[s]; for it is one thing to be sorrowful, and another to be very sorrowful. REMIG. By this place are overthrown the Manichæans, who said that He took an unreal body; and those also who said that He had not a real soul, but His Divinity in place of a soul[1]. AUG. We have the narratives of the Evangelists, by which we know that Christ was both born of the Blessed Virgin Mary, was seized by the Jews, scourged, crucified, put to death, and buried in a tomb, all which cannot be supposed to have taken place without a body, and not even the maddest will say that these things are to be understood figuratively, when they are told by men who wrote what they remembered to have happened. These then are witnesses that He had a body, as those affections which cannot be without mind prove Him to have had a mind, and which we read in the accounts of the same Evangelists, that Jesus wondered, was angry, was sorrowful. ID. Since then these things are related in the Evangelists, they are not surely false, but as when He willed He became Man, so likewise when He willed He took into His human soul these passions for the sake of adding assurance to the dispensation. We indeed have these passions by reason of the weakness of our human nature; not so the Lord Jesus, whose weakness was of power. DAMAS. Wherefore the passions of our nature were in Christ both by nature and beyond nature. By nature, because He left His flesh to suffer the things incidental to it; beyond nature, because these natural emotions did not in Him precede the will. For in Christ nothing befel of compulsion, but all was voluntary; with His will He hungered, with His will He feared, or was sorrowful. Here His sorrow is declared, *Then saith he unto them, My soul is sorrowful even unto death.* AMBROSE; He is sorrowful, yet not Himself, but His soul; not His Wisdom, not His divine Substance, but His soul, for He took upon Him

[1] e. g. Apollinaris. Aug. Lib. 83. Quæst. q. 80.

Aug. de Civ. Dei, xiv. 9.

Dam. Fid. Orth. iii. 20.

Amb. in Luc. 22, 43.

[s] On this word see above, p. 185, note.

my soul, and my body. JEROME; He is sorrowful not because of death, but *unto death*, until He has set the Apostles free by His Passion. Let those who imagine Jesus to have taken an irrational soul, say how it is that He is thus sorrowful, and knows the season of His sorrow, for though the brute animals have sorrow, yet they know neither the causes of it, nor the time for which it must endure. ORIGEN; Or otherwise; *My soul is sorrowful even unto death;* as much as to say, Sorrow is begun in me, but not to endure for ever, but only till the hour of death; that when I shall die for sin, I shall die also to all sorrow, whose beginnings only are in me. *Tarry ye here, and watch with me;* as much as to say, The rest I bade sit yonder as weak, removing them from this struggle; but you I have brought hither as being stronger, that ye may toil with me in watching and prayer. But abide you here, that every man may stay in his own rank and station; since all grace, however great, has its superior. JEROME; Or the sleep which He would have them forego is not bodily rest, for which at this critical time there was no room, but mental torpor, the sleep of unbelief.

39. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

40. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41. Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

42. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43. And he came and found them asleep again: for their eyes were heavy.

44. And he left them, and went away again, and prayed the third time, saying the same words.

ORIGEN; He took with Him the self-confident Peter, and the others, that they might see Him falling on His face and praying, and might learn not to think great things, but little things of themselves, and not to be hasty in promising, but careful in prayer. And therefore, *He went forward a little*, not to go far from them, but that He might be near them in His prayer. Also, He who had said above, *Learn of me, for I am meek and lowly in heart*, now commendably humbling Himself, falls on His face. But He shews His devotion in His prayer, and as beloved and well-pleasing to His Father, He adds, *Not as I will, but as thou wilt*, teaching us that we should pray, not that our own will, but that God's will, should be done. And as He began to have fear and sorrow, He prays accordingly that the cup of His Passion may pass from Him, yet not as He wills, but as His Father wills; wills, that is, not according to His Divine and impassible Substance, but according to His human and weak nature. For in taking upon Him the nature of human flesh, He fulfilled all the properties thereof, that it might be seen that He had flesh not in appearance only, but in reality. The believer indeed must in the first instance be loth to incur pain, seeing it leads to death, and he is a man of flesh; but if it be God's will, he acquiesces because he is a believer. For as we ought not to be too confident that we may not seem to make a boast of our own strength; so neither ought we to be distrustful, lest we should seem to charge God our helper with weakness. It is to be observed that Mark and Luke write the same, but John does not introduce this prayer of Jesus', that this cup may pass from Him, because the first three are rather occupied about Him, according to His human nature, John according to His divine. Otherwise; Jesus makes this petition, because He sees what the Jews will suffer for requiring His death. JEROME; Whence He says emphatically, *This cup*, that is, of this people of the Jews, who, if they shall put Me to death, can have no excuse for their ignorance, seeing they have the Law and the Pro-

phets, who speak of Me. ORIGEN; Then again considering the benefit that would accrue to the whole world from His Passion, He says, *But not as I will, but as thou wilt;* i. e. If it be possible for all these benefits which shall result from My Passion to be procured without it, let it pass from Me, and both the world be saved, and the Jews not be condemned in putting Me to death. But if the salvation of many cannot be procured without the destruction of a few, saving Thy justice, let it not pass away. Scripture, in many places, speaks of passion as a cup that is drained; and it is drained by him, who in testimony suffers whatever is inflicted upon him. He sheds it, on the contrary, who denies in order to avoid suffering. AUG. And that none might think that He limited His Father's power, He said not, *If thou canst do it*, but *If it may be*, or, *If it be possible;* as much as to say, *If thou wilt.* For whatever God wills can be done, as Luke expresses more plainly; for he says not, *If it be possible*, but *If thou wilt.* HILARY; Otherwise; He says not, Let this cup pass away from Me, for that would be the speech of one who feared it; but He prays that it may pass not so as that He should be passed over, but that when it has passed from Him, it may go to another. His whole fear then is for those who were to suffer, and therefore He prays for those who were to suffer after Him, saying, *Let this cup pass from me*, i. e. as it is drunk by Me, so let it be drunk by these, without mistrust, without sense of pain, without fear of death. He says, *If it be possible*, because flesh and blood shrink from these things, and it is hard for human bodies not to sink beneath their infliction. That He says, *Not as I will, but as thou wilt*, He would fain indeed that they should not suffer, lest their faith should fail in their sufferings, if indeed we might attain to the glory of our joint inheritance with Him without the hardship of sharing in His Passion. He says, *Not as I will, but as thou wilt*, because it is the Father's will that strength to drink of the cup should pass from Him to them, that the Devil might be vanquished not so much by Christ as by His disciples also. AUG. Christ thus as man shews a certain private human will, in which He who is our head figures both His own will and ours when He says, *Let it pass from me.* For this was His human will

Aug. de Cons. Ev. iii. 4.

Aug. in Ps. 32. enar. 2.

choosing something as apart for Himself. But because as man He would be righteous and guide Himself by God's will, He adds, *Nevertheless not as I will, but as thou wilt;* as much as to say to us, Man, behold thyself in Me, that thou canst will somewhat apart of thyself, and though God's will is other, this is permitted to human frailty. LEO; This speech of the Head is the health of the whole body, this saying is instruction to the faithful, animates the confessor, crowns the martyr. For who could vanquish the hatred of the world, or the whirlwind of temptations, or the terrors of the persecutors, if Christ did not in all and for all say to the Father, *Thy will be done.* Let all the sons of the Church then utter this prayer, that when the pressure of some mighty temptation lies upon them, they may embrace endurance of the suffering, disregarding its terrors. ORIGEN; And though Jesus went but *a little forward*, they could not watch one hour in His absence; let us therefore pray that Jesus may never depart even a little from us. CHRYS. He *finds them sleeping*, both because it was a late hour of the night, and their eyes were heavy with sorrow. HILARY; When then He returned to His disciples and found them sleeping, He rebukes Peter, *Could ye not watch one hour with me?* He addresses Peter rather than the rest, because he had most loudly boasted that he would not be offended. CHRYS. But as they had all said the same, He charges them all with weakness; they had chosen to die with Christ, and yet could not even watch with Him. ORIGEN; Finding them thus sleeping, He rouses them with a word to hearken, and commands them to watch; *Watch and pray, that ye enter not into temptation;* that first we should watch, and so watching pray. He watches who does good works, and is careful that He does not run into any dark doctrine, for so the prayer of the watchful is heard. JEROME; It is impossible that the human mind should not be tempted, therefore He says not *Watch and pray* that ye be not tempted, but *that ye enter not into temptation*, that is, that temptation vanquish you not. HILARY; And why He thus encouraged them to pray that they might not enter into temptation, He adds, *For the spirit indeed is willing, but the flesh is weak;* this He says not of Himself, but addresses them. JEROME; This is

Leo, Serm. 58, 5.

against those rash persons who think that whatever they believe they can perform. The more confident we are of our zeal, the more mistrustful should we be of the frailty of the flesh. ORIGEN; Here it should be enquired, whether as all men's flesh is weak, so all men's spirit is willing, or whether only that of the saints; and whether in unbelievers the spirit is not also dull, as the flesh is weak. In another sense the flesh of those only is weak whose spirit is willing, and who with their willing spirit do mortify the deeds of the flesh. These then He would have watch and pray that they should not enter into temptation, for the more spiritual any one may be, the more careful should he be that his goodness should not suffer a great fall. REMIG. Otherwise; In these words He shews that He took real flesh of the Virgin, and had a real soul, saying that His spirit is willing to suffer, but His flesh weak in fearing the pain of Passion.

ORIGEN; There were, I conclude, two ways in which this cup of Passion might pass from the Lord. If He should drink it, it would pass away from Him, and afterwards from the whole race of mankind also; if He should not drink it, it would perhaps pass from Him, but from men it would not pass. He would fain therefore that it should so pass from Him as that He should not at all taste its bitterness, yet only if it were possible, saving the righteousness of God. If it were not possible, He was rather willing to drink it, that so it might pass from Him, and from the whole race of mankind rather than against His Father's will shun the drinking thereof. CHRYS. That He prays for this a second and a third time, comes of the feelings belonging to human frailty, through which also He feared death, thus giving assurance that He was truly made man. For in Scripture when any thing is repeated a second and third time, that is the greatest proof of its truth and reality; as, for example, when Joseph says to Pharaoh, *And for that thou sawedst it twice, it is proof of the thing being established by God.* JEROME; Or otherwise; He prays a second time that if Nineveh, or the Gentile world, cannot be saved unless the gourd, i. e. the Jews, be withered, His Father's will may be done, which is not contrary to the Son's will, who Himself speaks by the Prophet, *I am content to do thy will, O God.* HILARY;

Gen. 41, 32.

Ps. 40, 8.

Otherwise, He bare in His own body all the infirmities of us His disciples who should suffer, and nailed to His cross all wherein we are distressed; and therefore that cup cannot pass from Him, unless He drink it, because we cannot suffer, except by His passion. JEROME; Christ singly prays for all, as He singly suffers for all. *Their eyes were heavy*, i. e. an oppression and stupefaction came on as their denial drew near. ORIGEN; And I suppose that the eyes of their body were not so much affected as the eyes of their mind, because the Spirit was not yet given them. Wherefore He does not rebuke them, but goes again and prays, teaching us that we should not faint but should persevere in prayer, until we obtain what we have begun to ask. JEROME; He prayed the third time, that in the mouth of two or three witnesses every word might be established. RABAN. Or, The Lord prayed thrice, to teach us to pray for pardon of sins past, defence against present evil, and provision against future perils, and that we should address every prayer to Father, Son, and Holy Spirit, and that our spirit, soul, and body should be kept in safety. AUG. Nor is that an absurd interpretation which makes Our Lord pray thrice because of the threefold temptation of His Passion. To the temptation of curiosity is opposed the fear of death; for as the one is a yearning for the knowledge of things, so the other is the fear of losing such knowledge. To the desire of honour or applause is opposed the dread of disgrace and insult. To the desire of pleasure is opposed the fear of pain. REMIG. Or, He prays thrice for the Apostles, and for Peter in particular, who was to deny Him thrice.

Aug. Quæst. Ev. i. 47.

45. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46. Rise, let us be going: behold, he is at hand that doth betray me.

HILARY; After His persevering prayer, after His de-

partures and several returns, He takes away their fear, restores their confidence, and exhorts them to *sleep on, and take their rest.* CHRYS. Indeed it behoved them then to watch, but He said this to shew that the prospect of coming evils was more than they would bear, that He had no need of their aid, and that it must needs be that He should be delivered up. HILARY; Or, He bids them *sleep on, and take their rest,* because He now confidently awaited His Father's will concerning the disciples, concerning which He had said, *Thy will be done,* and in obedience to which He drunk the cup that was to pass from Him to us, diverting upon Himself the weakness of our body, the terrors of dismay, and even the pains of death itself. ORIGEN; Or, the sleep He now bids His disciples take is of a different sort from that which is related above to have befallen them. Then He found them sleeping, not taking repose, but because their eyes were heavy, but now they are not merely to sleep, but to *take their rest,* that this order may be rightly observed, namely, that we first watch with prayer that we enter not into temptation, and afterwards sleep and take our rest, when having *found a place for the Lord, a tabernacle for the God of Jacob,* we may *go up into our bed, and give sleep to our eyes.* It may be also that the soul, unable to sustain a continual energy by reason of its union with the flesh, may blamelessly admit some relaxations, which may be the moral interpretation of slumbers, and then again after due time be quickened to new energy. HILARY; And whereas, when He returned and found them sleeping, He rebukes them the first time, the second time says nothing, the third time bids them take their rest; the interpretation of this is, that at the first after His resurrection, when He finds them dispersed, distrustful, and timorous, He rebukes them; the second time, when their eyes were heavy to look upon the liberty of the Gospel, He visited them, sending them the Spirit, the Paraclete; for, held back by attachment to the Law, they slumbered in respect of faith; but the third time, when He shall come in His glory, He shall restore them to quietness and confidence. ORIGEN; When He had roused them from sleep, seeing in the Spirit Judas drawing near to betray Him, though the disciples could not yet see him, He

Ps. 132, 3.

says, *Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.* CHRYS. The words, *the hour is at hand,* point out that all that has been done was by Divine interference; and that, *into the hands of sinners,* shew that this was the work of their wickedness, not that He was guilty of any crime. ORIGEN; And even now Jesus *is betrayed into the hands of sinners,* when those who seem to believe in Jesus, continue to sin while they have Him in their hands. Also whenever a righteous man, who has Jesus in Him, is put into the power of sinners, Jesus is delivered into the hands of sinners. JEROME; Having concluded His third prayer, and having obtained that the Apostles' terror should be corrected by subsequent penitence, He goes forth undaunted by the prospect of His own Passion to meet His pursuers, and offers Himself voluntarily to be sacrificed. *Arise, let us be going;* as much as to say, Let them not find you trembling, let us go forth willingly to death, that they may see us confident and rejoicing in suffering; *Lo, he that shall betray me draweth near.* ORIGEN; He says not, Draws near to thee, for indeed the traitor was not near Him, but had removed himself far off through his sins. AUG. This speech as Matthew has it seems self-contradictory. For how could He say, *Sleep on, and take your rest,* and immediately continue, *Rise, let us be going.* This contradiction some have endeavoured to reconcile by supposing the words, *Sleep on, and take your rest,* to be an ironical rebuke, and not a permission; it might be rightly so taken if need were. But as Mark records it, when He had said, *Sleep on, and take your rest,* He added, *it is enough,* and then continued, *The hour is come, behold, the Son of man is betrayed into the hands of sinners;* we clearly understand the Lord to have been silent some time after He had said, *Sleep on,* to allow of their doing so, and then after some interval to have roused them with, *Behold, the hour is at hand.* And as Mark fills up the sense with, *it is enough,* that is, ye have had rest enough.

Aug. de Cons. Ev. iii. 4.

Mark 14, 41.

47. And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with

swords and staves, from the Chief Priests and elders of the people.

48. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

49. And forthwith he came to Jesus, and said, Hail, Master; and kissed him.

50. And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

Gloss. non occ.

Gloss. Having said above that the Lord offered Himself of His own accord to His pursuers, the Evangelist proceeds to relate how He was seized by them. Remig. *One of the twelve*, by association of name, not of desert. This shews the monstrous wickedness of the man who from the dignity of the Apostleship became the traitor. To shew that it was out of envy that they seized Him, it is added, *A great multitude sent by the Chief Priests and elders of the people.* Origen; Some may say that *a great multitude came*, because of the great multitude of those who already believed, who, they feared, might rescue Him out of their hands; but I think there is another reason for this, and that is, that they who thought that He cast out dæmons through Beelzebub, supposed that by some magic He might escape the hands of those who sought to hold Him. Even now do many fight against Jesus with spiritual weapons, to wit, with divers and shifting dogmas concerning God. It deserves enquiry why, when He was known by face to all who dwelt in Judæa, he should have given them a sign, as though they were unacquainted with His person. But a tradition to this effect has come down to us, that not only had He two different forms, one under which He appeared to men, the other into which He was transfigured before His disciples in the mount, but also that He appeared to each man in such degree as the beholder was worthy; in like manner as we read of the manna, that it had a flavour adapted to every variety of use, and as the word of God shews not alike to all. They re-

quired therefore a sign by reason of this His transfiguration. CHRYS. Or, because whenever they had hitherto attempted to seize Him, He had escaped them they knew not how; as also He might then have done had He been so minded. RABAN. The Lord suffered the traitor's kiss, not to teach us to dissemble, but that He might not seem to shrink from His betrayal. ORIGEN; If it be asked why Judas betrayed Jesus with a kiss, according to some it was because He desired to keep up the reverence due to his Master, and did not dare to make an open assault upon Him; according to others, it was out of fear that if he came as an avowed enemy, he might be the cause of His escape, which he believed Jesus had it in His power to effect. But I think that all betrayers of truth love to assume the guise of truth, and to use the sign of a kiss. Like Judas also, all heretics call Jesus Rabbi, and receive from Him mild answer. *And Jesus said unto him, Friend, wherefore art thou come?* He says, *Friend,* upbraiding his hypocrisy; for in Scripture we never find this term of address used to any of the good, but as above, *Friend, how camest thou in hither?* and, *Friend, I do thee no wrong.* AUG. He says, *Wherefore art thou come?* as much as to say, Thy kiss is a snare for Me; I know wherefore thou art come; thou feignest thyself My friend, being indeed My betrayer. REMIG. Or, after *Friend, for what thou art come,* that do, is understood. *Then came they, and laid their hands on Jesus, and held him. Then,* that is, when He suffered them, for ofttimes they would have done it, but were not able. PSEUDO-AUG. Exult, Christian, you have gained by this bargain of your enemies; what Judas sold, and what the Jews bought, belongs to you.

Matt. 22, 12.

Matt. 20, 13.

Aug. non occ.

Pseudo-Aug. Serm. de Symb. ad Catech. 6.

51. And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the High Priest's, and smote off his ear.

52. Then said Jesus unto him, Put up again thy swdor into his place: for all they that take the sword shall perish with the sword.

53. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

54. But how then shall the Scriptures be fulfilled, that thus it must be?

Chrys. Hom. lxxxiv.

CHRYS. So Luke relates, the Lord had said to His disciples at supper, *He that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment and buy one*; and the disciples answered, *Lo, here are two swords.* It was natural that there should be swords there for the paschal lamb which they had been eating. Hearing then that the pursuers were coming to apprehend Christ, when they went out from supper they took these swords, as though to fight in defence of their Master against His pursuers. JEROME; In another Gospel, Peter is represented as having done this, and with his usual hastiness; and that the servant's name was Malchus, and that the ear was the right ear. In passing we may say, that Malchus, i. e. one who should have been king of the Jews, was made the slave of the ungodliness and the greediness of the Priests, and lost his right ear so that he might hear only the worthlessness of the letter in his left. ORIGEN; For though they seem even now to hear the Law, yet is it only with the left ear that they hear the shadow of a tradition concerning the Law, and not the truth. The people of the Gentiles is signified by Peter; for by believing in Christ, they become the cause of cutting off the Jews' right ear. RABAN. Or, Peter does not take away the sense of understanding from them that hear, but opens to the careless that which by a divine sentence was taken away from them; but this same right ear is restored to its original function in those who out of this nation believed. HILARY; Otherwise; The ear of the High Priest's servant is cut off by the Apostle, that is, Christ's disciple cuts off the disobedient hearing of a people which were the slaves of the Priesthood, the ear which had refused to hear is cut off so that it is no longer capable of hearing. LEO; The Lord of the zealous

Luke 22, 36.

John 18, 10.

Leo, Serm. 22.

Apostle will not suffer his pious feeling to proceed further, *Then saith Jesus unto him, Put up again thy sword into his place.* For it was contrary to the sacrament of our redemption that He, who had come to die for all, should refuse to be apprehended. He gives therefore licence to their fury against Him, lest by putting off the triumph of His glorious Cross, the dominion of the Devil should be made longer, and the captivity of men more enduring. RABAN. It behoved also that the Author of grace should teach the faithful patience by His own example, and should rather train them to endure adversity with fortitude, than incite them to self-defence. CHRYS. To move the disciple to this, He adds a threat, saying, *All they that take the sword, shall perish by the sword.* AUG. That is, every one who uses the sword. And he uses the sword, who, without the command or sanction of any superior, or legitimate authority, arms himself against man's life. For truly the Lord had given commandment to His disciples to take the sword, but not to smite with the sword. Was it then at all unbeseeming that Peter after this sin should become ruler of the Church, as Moses after smiting the Egyptian was made ruler and chief of the Synagogue? For both transgressed the rule not through hardened ferocity, but through a warmth of spirit capable of good; both through hatred of the injustice of others; both sinned through love, the one for his brother, the other for his Lord, though a carnal love. HILARY; But all who use the sword do not perish by the sword; of those who have used the sword either judicially, or in self-defence against robbers, fever or accident carries off the greater part. Though if according to this every one who uses the sword shall perish by the sword, justly was the sword now drawn against those who were using the same for the promotion of crime. JEROME; With what sword then shall he perish, that takes the sword? By that fiery sword which waves before the gate of paradise, and that sword of the Spirit which is described in the armour of God. HILARY; The Lord then bids him return his sword into its sheath, because He would destroy them by no weapon of man, but by the sword of His mouth. REMIG. Otherwise; Every one who uses the sword to put man to death perishes first by the sword of his own wicked-

Aug. cont. Faust. xxii. 70.

ness. CHRYS. He not only soothed His disciples, by this declaration of punishment against His enemies, but convinced them that it was voluntarily that He suffered, *Thinkest thou that I cannot pray to my Father, &c.* Because He had shewn many qualities of human infirmity, He would have seemed to say what was incredible, if He had said that He had power to destroy them, therefore He says, *Thinkest thou that I cannot now pray to my Father?* JEROME; That is to say, I need not the aid of the Apostles, though all the twelve should fight for me, seeing I could have twelve legions of the Angelic army. The complement of a legion among the ancients was six thousand men; twelve legions then are seventy-two thousand Angels, being as many as the divisions of the human race and language[t]. ORIGEN; This shews that the armies of heaven have divisions into legions like earthly armies, in the warfare of the Angels against the legions of the dæmons. This He said not as though He needed the aid of the Angels, but speaking in accordance with the supposition of Peter, who sought to give Him assistance. Truly the Angels have more need of the help of the Only-begotten Son of God, than He of theirs. REMIG. We might also understand by the Angels the Roman armies, for with Titus and Vespasian all languages had risen against Judæa, and that was fulfilled, *The whole world shall fight for him against those foolish men.* CHRYS. And He quiets their fears not thus only, but by reference to Scripture, *How then shall the Scriptures be fulfilled that thus it must be?* JEROME; This speech shews a mind willing to suffer; vainly would the Prophets have prophesied truly, unless the Lord asserts their truth by His suffering.

Wisd. 5, 21.

55. In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you in the temple, and ye laid no hold on me.

[t] It was generally supposed that in the dispersion at Babel, mankind was divided into seventy-two nations, each speaking a different language. For that is the number of the heads of families enumerated in the genealogy, in Gen. xi. See Aug. de Civ. Dei, xvi. 6.

56. But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

57. And they that had laid hold on Jesus led him away to Caiaphas the High Priest, where the Scribes and the elders were assembled.

58. But Peter followed him afar off unto the High Priest's palace, and went in, and sat with the servants, to see the end.

ORIGEN; Having commanded Peter to put up his sword, which was an instance of patience, and having (as another Evangelist writes) healed the ear that was cut off, which was an instance of the greatest mercy, and of Divine power, it now follows, *In that hour said Jesus to the multitudes,* (to the end that if they could not remember His past goodness, they might at least confess His present,) *Are ye come out as against a thief with swords and staves for to take me?* REMIG. As much as to say, Robbers assault and study concealment; I have injured no one, but have healed many, and have ever taught in your synagogues. JEROME; It is folly then to seek with swords and staves Him who offers Himself to your hands, and with a traitor to hunt out, as though lurking under cover of night, one who is daily teaching in the temple. CHRYS. They did not lay hands on Him in the temple because they feared the multitude, therefore also the Lord went forth that He might give them place and opportunity to take Him. This then teaches them, that if He had not suffered them of His own free choice, they would never have had strength to take Him. Then the Evangelist assigns the reason why the Lord was willing to be taken, adding, *All this was done that the Scriptures of the Prophets might be fulfilled.* JEROME; *They pierced my hands and my feet;* and in another place, *He is led as a sheep to the slaughter;* and, *By the iniquities of my people was He led to death.* REMIG. For because all the Prophets had foretold Christ's Passion, he does not cite any particular place, but says generally that the prophecies of all the Prophets were being fulfilled. CHRYS. The disciples who had remained

Luke 22, 51.

Ps. 22, 16. Is. 53, 7, 8.

when the Lord was apprehended, fled when He spoke these things to the multitudes, *Then all the disciples forsook him and fled;* for they then understood that He could not escape but rather gave Himself up voluntarily. REMIG. In this act is shewn the Apostles' frailty; in the first ardour of their faith they had promised to die with Him, but in their fear they forgot their promise and fled. The same we may see in those who undertake to do great things for the love of God, but fail to fulfil what they undertake; they ought not to despair, but to rise again with the Apostles, and recover themselves by penitence. RABAN. Mystically, As Peter, who by tears washed away the sin of his denial, figures the recovery of those who lapse in time of martyrdom; so the flight of the other disciples suggests the precaution of flight to such as feel themselves unfit to endure torments. AUG. *They that had laid hold on Jesus led Him away to Caiaphas the High Priest.* But He was first taken to Annas, father-in-law to Caiaphas, as John relates. And He was taken bound, there being with that multitude a tribune and cohort, as John also records. JEROME; But Josephus writes[u], that this Caiaphas had purchased the priesthood of a single year, notwithstanding that Moses, at God's command, had directed that High Priests should succeed hereditarily, and that in the Priests likewise succession by birth should be followed up. No wonder then that an unrighteous High Priest should judge unrighteously. RABAN. And the action suits his name; Caiaphas, i. e. 'contriving,' or, 'politic,' to execute his villainy; or 'vomiting from his mouth,' because of his audacity in uttering a lie, and bringing about the murder. They took Jesus thither, that they might do all advisedly; as it follows, *Where the Scribes and the Elders were assembled.* ORIGEN; Where Caiaphas the High Priest is, there are assembled the Scribes, that is, the men of the letter[1], who preside over the letter that killeth; and Elders, not in truth, but in the obsolete ancientness of the letter. It follows, *Peter followed Him afar off,* He would neither keep close to Him, nor altogether leave Him, but *followed afar off.*

Aug. de Cons. Ev. iii. 6.

John 18, 12.

[1] literati

[u] "Josephus (Ant. xviii. 3 and 4,) twice mentions this Caiaphas as the successor of Simon the son of Camithes, but we do not find that he purchased the High Priesthood of Herod." *Valarsi.*

CHRYS. Great was the zeal of Peter, who fled not when He saw the others fly, but remained, and entered in. For though John also went in, yet he was known to the Chief Priest. He *followed afar off*, because he was about to deny his Lord. REMIG. For had he kept close to his Lord's side, he could never have denied Him. This also shews that Peter should follow his Lord's Passion, that is, imitate it. AUG. And also that the Church should follow, i. e. imitate, the Lord's Passion, but with great difference. For the Church suffers for itself, but Christ for the Church. JEROME; He *went in*, either out of the attachment of a disciple, or natural curiosity, seeking to know what sentence the High Priest would pass, whether death, or scourging. Aug. Quæst. Ev. i. 46.

59. Now the Chief Priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

60. But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,

61. And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

62. And the High Priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee?

63. But Jesus held his peace. And the High Priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

64. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65. Then the High Priest rent his clothes, saying, He hath spoken blasphemy; what further need have

we of witnesses? behold, now ye have heard his blasphemy.

66. What think ye? They answered and said, He is guilty of death.

67. Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands,

68. Saying, Prophesy unto us, thou Christ, Who is he that smote thee?

CHRYS. When the Chief Priests were thus assembled, this conventicle of ruffians sought to give their conspiracy the character of a legal trial. But it was entirely a scene of confusion and uproar, as what follows shews, *Though many false witnesses came, yet found they none.* ORIGEN; False witnesses have place when there is any good colour for their testimony. But no pretext was found which could further their falsehoods against Jesus; notwithstanding there were many desirous to do a favour to the Chief Priests. This then is a great testimony in favour of Jesus, that He had lived and taught so irreproachably, that though they were many, and crafty, and wicked, they could find no semblance of fault in Him. JEROME; *At last came two false witnesses.* How are they false witnesses, when they repeat only what we read that the Lord spoke? A false witness is one who takes what is said in a different sense from that in which it was said. Now this the Lord had spoken of the temple of His Body, and they cavil at His expressions, and by a slight change and addition produce a plausible charge. The Lord's words were, *Destroy this temple;* this they make into, *I can destroy the Temple of God.* He said, *Destroy*, not 'I will destroy,' because it is unlawful to lay hands on ourselves. Also they phrased it, *And build it again*, making it apply to the temple of the Jews; but the Lord had said, *And I will raise it up again*, thus clearly pointing out a living and breathing temple. For to build again, and to raise again, are two different things. CHRYS. Why did they not bring forward now His breaking the Sabbath? Because He had so often

John 2, 19.

confuted them on this point. JEROME; Headlong and uncontrolled rage, unable to find even a false accusation, moves the High Priest from his throne, the motion of his body shewing the emotion of his mind. *And the High Priest arose, and said unto him, Answerest thou nothing* to the things which these witness against Thee? CHRYS. He said this with a design to draw from Him some indefensible answer which might be made a snare for Him. But *Jesus held his peace*, for defence had availed nothing when none would listen to it. For here was only a mockery of justice, it was in truth nothing more than the anarchy of a den of robbers. ORIGEN; This place teaches us to contemn the clamours of slanderers and false witnesses, and not to consider those who speak unbeseeming things of us worthy of an answer; but then, above all, when it is greater to be manfully and resolutely silent, than to plead our cause in vain. JEROME; For as God, He knew that whatever He said would be twisted into an accusation against Him. But at this His silence before false witnesses and ungodly Priests, the High Priest was exasperated, and summons Him to answer, that from any thing He says he may raise a charge against Him. ORIGEN; Under the Law, we do indeed find many instances of this adjuration; but I judge that a man who would live according to the Gospel should not adjure another; for if we are not permitted to swear, surely not to adjure. But he that regards Jesus commanding the dæmons, and giving His disciples power over them, will say, that to address the dæmons by the power given by the Saviour, is not to adjure them. But the High Priest did sin in laying a snare for Jesus; imitating his father, who twice asked the Saviour, *If thou be Christ the Son of God.* Hence one might rightly say, that to doubt concerning the Son of God, whether Christ be He, is the work of the Devil. It was not fit that the Lord should answer the High Priest's adjuration as though under compulsion, wherefore He neither denied nor confessed Himself to be the Son of God. For he was not worthy to be the object of Christ's teaching, therefore He does not instruct him, but taking up his own words retorts them upon him. This sitting of the Son of Man seems to me to denote a certain regal security; by the power of God, Who is the only power, is He securely seated to Whom

Numb. 5, 19. 1 Kings 22, 16.

Matt. 4.

is given by His Father all power in heaven as in earth. And there will come a time when the enemies shall see this establishment. Indeed this has begun to be fulfilled from the earliest time of the dispensation; for the disciples saw Him rising from the dead, and thereby saw Him seated on the right hand of power. Or, In respect of that eternity of duration which is with God, from the beginning of the world to the end of it is but one day; it is therefore no wonder that the Saviour here says, *Shortly*, signifying that there is but short time before the end come. He prophesies moreover, that they should not only see Him *sitting at the right hand of power*, but also *coming in the clouds of heaven*. These clouds are the Prophets and Apostles, whom He commands to rain when it is required, they are the clouds that pass not away, but *bearing the image of the heavenly*, are worthy to be the throne of God, as *heirs of God, and joint-heirs with Christ*. JEROME; The same fury which drew the High Priest from his seat, impels him now to rend his clothes; for so it was customary with the Jews to do whenever they heard any blasphemy, or any thing against God. CHRYS. This He did to give weight to the accusation, and to confirm by deeds what He taught in words. JEROME; And by this rending his garments, he shews that the Jews have lost the priestly glory, and that their High Priest's throne was vacant. For by rending his garment he rent the veil of the Law which covered him. CHRYS. Then, after rending his garment, he did not give sentence of himself, but asked of others, saying, *What think ye?* As was always done in undeniable cases of sin, and manifest blasphemy, and as by force driving them to a certain opinion, he anticipates the answer, *What need we any further witnesses? Behold, now ye have heard his blasphemy.* What was this blasphemy? For before He had interpreted to them as they were gathered together that text, *The Lord said unto my Lord, Sit thou on my right hand*, and they had held their peace, and had not contradicted Him. How then do they call what He now says blasphemy? *They answered and said, He is guilty of death*, the same persons at once accusers, examiners, and sentencers. ORIGEN; How great their error! to pronounce the principle of all men's life to be guilty of death, and not to acknowledge by

1 Cor. 15, 49. Rom. 8, 17.

Matt. 22, 44.

the testimony of the resurrection of so many, the Fount of life, from Whom life flows to all that rise again. CHRYS. As hunters who have started their game, so they exhibit a wild and drunken exultation. JEROME; *They spit in his face, and buffeted him*, to fulfil the prophecy of Esaias, *I gave my cheek to the smiters, and turned not away my face from shame and spitting.* GLOSS. *Prophesy unto us* is said in ridicule of His claim to be held as a Prophet by the people. JEROME; But it would have been foolish to have answered them that smote Him, and to have declared the smiter, seeing that in their madness they seem to have struck Him openly. CHRYS. Observe how circumstantially the Evangelist recounts all those particulars even which seem most disgraceful, hiding or extenuating nothing, but thinking it the highest glory that the Lord of the earth should endure such things for us. This let us read continually, let us imprint in our minds, and in these things let us boast. AUG. That, *they did spit in his face*, signifies those who reject His proffered grace. They likewise buffet Him who prefer their own honour to Him; and they smite Him on the face, who, blinded with unbelief, affirm that He is not yet come, disowning and rejecting His person.

Chrys. Hom. lxxxv.

Isa. 50, 6.

Gloss. ord.

Aug. Quæst. Ev. i. 44.

69. Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70. But he denied before them all, saying, I know not what thou sayest.

71. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

72. And again he denied with an oath, I do not know the man.

73. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee.

74. Then began he to curse and to swear, saying,

I know not the man. And immediately the cock crew.

75. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

Aug. de Cons. Ev. iii. 6. AUG. Among the other insults offered to our Lord was the threefold denial of Peter, which the several Evangelists relate in different order. Luke puts Peter's trial first, and the ill-usage of the Lord after that; Matthew and Mark reverse the order. JEROME; *Peter sat without*, that he might see the event, and not excite suspicion by any approach to Jesus. CHRYS. And he, who, when he saw his Master laid hands on, drew his sword and cut off the ear, now when he sees Him enduring such insults becomes a denier, and cannot withstand the taunts of a mean servant girl. *A damsel came unto him, saying, Thou also wast with Jesus of Galilee.* RABAN. What means this, that a handmaid is the first to tax him, when men would be more likely to recognise him, except that this sex might seem to sin somewhat in the Lord's death, that they might be redeemed by His passion? *He denied before them all*, because he was afraid to reveal himself; that he said, *I know not*, shews that he was not yet willing to die for the Saviour. LEO; For this reason it should seem he was permitted to waver, that the remedy of penitence might be exhibited in the head of the Church, and that none should dare to trust in his own strength, when even the blessed Peter could not escape the danger of frailty. CHRYS. But not once, but twice and thrice did he deny within a short time. AUG. We understand that having gone out after his first denial, the cock crowed the first time as Mark relates. CHRYS. To shew that the sound did not keep him from denial, nor bring his promise to mind. AUG. The second denial was not outside the door, but after he had returned to the fire; for the second maid did not see him after he had gone out, but as he was going out; his getting up to go out drew her attention, *and she said to them that were there*, that is, to those that were

Leo, Serm. 60, 4.

Aug. ubi sup.

Aug. ubi sup.

standing round the fire in the hall, *This fellow also was with Jesus of Nazareth.* He who had gone out, having heard this returned, that he might by denial vindicate himself. Or, as is more likely, he did not hear what was said of him as he went out, but it was after he came back that the maid, and the other man whom Luke mentions, said to him, *And thou also art one of them.* JEROME; *And again he denied with an oath, I do not know the man.* I know that some out of a feeling of piety towards the Apostle Peter have interpreted this place to signify that Peter denied the Man and not the God, as though he meant, 'I do not know the Man, because I know the God[x].' But the intelligent reader will see that this is trifling, for if he denied not, the Lord spoke falsely when He said, *Thou shalt deny me thrice.* AMBROSE; I had rather that Peter deny, than that the Lord be made out false. RABAN. In this denial of Peter we affirm that Christ is denied not only by him who denies that He is Christ, but who denies himself to be a Christian. Amb. in Luc. 22, 57.

AUG. Let us now come to the third denial; *And after a while came they that stood by, and said to Peter, Surely thou also art one of them,* (Luke's words are, *About the space of one hour after,*) *for thy speech bewrayeth thee.* JEROME; Not that Peter was of a different speech or nation, but a Hebrew as his accusers were; but every province and every district has its peculiarities, and he could not disguise his native pronunciation. REMIG. Observe how baneful are communications with evil men; they even drove Peter to deny the Lord whom he had before confessed to be the Son of God. RABAN. Observe, that he said the first time, *I know not what thou sayest;* the second time, *He denied with an oath;* the third time, *He began to curse and to swear that he knew not the man.* For to persevere in sinning increases sinfulness, and he who disregards light sins, falls into greater. Aug. ubi sup. Luke 22, 59.

REMIG. Spiritually; By Peter's denial before the cock-

[x] e. g. S. Ambrose (in Luc.) says, "He well denied him as man, for he knew him as God." And S. Hilary, (in loc.) "Almost without sin did he now deny the man, who had been the first to acknowledge him as Son of God; yet seeing through infirmity of the flesh, he had at least doubted, he therefore wept bitterly when he remembered that he had not been able, even after warning, to avoid the sin of that fearfulness."

crow, are denoted those who before Christ's resurrection did not believe Him to be God, being perplexed by His death. In his denial after the first cock-crow, are denoted those who are in error concerning both Christ's natures, His human and divine. By the first handmaid is signified desire; by the second, carnal delight; by them that stood by, the dæmons; for by them men are led to a denial of Christ. ORIGEN; Or, By the first handmaid is understood the Synagogue of the Jews, which oft compelled the faithful to deny; by the second, the congregations of the Gentiles, who even persecuted the Christians; they that stood in the hall signify the ministers of divers heresies, who also compel men to deny the truth of Christ. AUG. Also Peter thrice denied, because heretical error concerning Christ is limited to three kinds; they are in error respecting His divinity, His humanity, or both. RABAN. After the third denial comes the cock-crow; by which we may understand a Doctor of the Church who with chiding rouses the slumbering, saying, *Awake, ye righteous, and sin not.* Thus Holy Scripture uses to denote the merit of divers cases [1] by fixed periods, as Peter sinned at midnight and repented at cock-crow. JEROME; In another Gospel we read, that after Peter's denial and the cock-crow, the Saviour *looked upon Peter*, and by His look called forth those bitter tears; for it might not be that he on whom the Light of the world had looked should continue in the darkness of denial, wherefore, *he went out, and wept bitterly.* For he could not do penitence sitting in Caiaphas' hall, but went forth from the assembly of the wicked, that he might wash away in bitter tears the pollution of his timid denial. LEO; Blessed tears, O holy Apostle, which had the virtue of holy Baptism in washing off the sin of thy denial. The right hand of the Lord Jesus Christ was with thee to hold thee up before thou wast quite thrown down, and in the midst of thy perilous fall, thou receivedst strength to stand. The Rock quickly returned to its stability, recovering so great fortitude, that he who in Christ's passion had quailed, should endure his own subsequent suffering with fearlessness and constancy.

Aug. Quæst. Ev. i. 45.

1 Cor. 15, 14.

[1] meritum causarum.

Luke 22, 61.

Leo, Serm. 60. 4.

CHAP. XXVII.

1. When the morning was come, all the Chief Priests and elders of the people took counsel against Jesus to put him to death:

2. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

3. Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the Chief Priests and elders,

4. Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

5. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

AUG. The Evangelist had above brought down his history, of what was done to the Lord as far as early morning; he then turned back to relate Peter's denial, after which he returned to the morning to continue the course of events, *When the morning was come, &c.* ORIGEN; They supposed that by His death they should crush His doctrine, and the belief in Him of those who believed Him to be the Son of God. With such purpose against Him they bound Jesus, Who looses them that are bound. JEROME; Observe the evil zeal of the Chief Priests; they watched the whole night with a view to this murder. And they gave Him up to Pilate bound, for such was their practice to send bound to the judge any whom they had sentenced to death. RABAN.

Aug. de Cons. Ev. iii. 7.

vid. Isa. 61, 1.

Though it should be observed that they did not now first bind Him, but before, when they first laid hands upon Him in the garden, as John relates. CHRYS. They did not put Him to death in secret, because they sought to destroy His reputation, and the wonder with which He was regarded by many. For this reason they were minded to put Him to death openly before all, and therefore they led Him to the governor. JEROME; Judas, when he saw that the Lord was condemned to death, returned the money to the Priests, as though it had been in his power to change the minds of His persecutors. ORIGEN; Let the propounders of those fables concerning intrinsically evil natures[a] answer me here, whence Judas came to the acknowledgment of his sin, *I have sinned in that I have betrayed righteous blood*, except through the good mind originally implanted in him, and that seed of virtue which is sown in every rational soul? But Judas did not cherish this, and so fell into this sin. But if ever any man was made of a nature that was to perish, Judas was yet more of such a nature. If indeed he had done this after Christ's resurrection, it might have been said, that the power of the resurrection brought him to repentance. But he repented when he saw Christ delivered up to Pilate, perhaps remembering the things Jesus had so often spoken of His resurrection. Or, perhaps Satan who had *entered into him* continued with him till Jesus was given up to Pilate, and then, having accomplished his purpose, departed from him; whereupon he repented. But how could Judas know that He was condemned, for He had not yet been examined by Pilate? One may perhaps say, that he foreboded the event in his own mind from the very first, when he saw Him delivered up. Another may explain the words, *when he saw that he was condemned*, of Judas himself, that he then perceived his evil case, and saw that he himself was condemned. LEO; When he says, *I have sinned, in that I have betrayed innocent blood*, he persists in his wicked treachery, seeing that amid the last struggles of death he believed not Jesus to be the Son of God, but merely man of our rank; for had he not thus denied His omnipotence, he would have obtained His mercy. CHRYS. Observe that he repents only when his

John 18, 12. Chrys. Hom. lxxxiv.

John 13, 27.

Leo; Serm. 52, 5.

[a] vid. S. Basil. Reg. Brev. 84.

sin is finished and complete; for so the Devil suffers not those who are not watchful to see the evil before they bring it to an end. REMIG. *But they said, What is that to us?* that is to say, What is it to us that He is righteous? *See thou to it*, i. e. to thy own deed what will come of it. Though some would read these in one[1], What must we think of you, when you confess that the man whom yourself have betrayed is innocent? ORIGEN; But when the Devil leaves any one, he watches his time for return, and having taken it, he leads him into a second sin, and then watches for opportunity for a third deceit. So the man who had married his father's wife afterwards repented him of this sin, but again the Devil resolved so to augment this very sorrow of repentance, that his sorrow being made too abundant might swallow up the sorrower. Something like this took place in Judas, who after his repentance did not preserve his own heart, but received that more abundant sorrow supplied to him by the Devil, who sought to swallow him up, as it follows, *And he went out, and hanged himself.* But had he desired and looked for place and time for repentance, he would perhaps have found Him who has said, *I have no pleasure in the death of the wicked.* Or, perhaps, he desired to die before his Master on His way to death, and to meet Him with a disembodied spirit, that by confession and deprecation he might obtain mercy; and did not see that it is not fitting that a servant of God should dismiss himself from life, but should wait God's sentence. RABAN. He *hung himself*, to shew that he was hateful to both heaven and earth. PSEUDO-AUG. Since the Chief Priests were employed about the murder of the Lord from the morning to the ninth hour, how is this proved that before the crucifixion Judas returned them the money he had received, and said to them in the temple, *I have sinned, in that I have betrayed innocent blood?* Whereas it is manifest that the Chief Priests and Elders were never in the temple before the Lord's crucifixion, seeing that when He was hanging on the Cross they were there to insult Him. Nor indeed can this be proved hence, because it is related before the Lord's Passion, for many things which were manifestly done before, are related after, that, and the reverse. It might have been done after the ninth hour, when Judas, seeing the

[1] Quid ad nos tu videris?

1 Cor. 5, 1.

Ezek. 33, 11.

Hil. Quæst. V. et N. Test. q. 94.

Saviour dead and the veil of the temple rent, the earthquake, the bursting of the rocks, and the elements terrified, was seized with fear and sorrow thereupon. But after the ninth hour the Chief Priests and Elders were occupied, as I suppose, in the celebration of the Passover; and on the Sabbath, the Law would not have allowed him to bring money. Therefore it is to me as yet unproved on what day or at what time Judas ended his life by hanging.

6. And the Chief Priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7. And they took counsel, and bought with them the potter's field, to bury strangers in.

8. Wherefore that field was called, The field of blood, unto this day.

9. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

10. And gave them for the potter's field, as the Lord appointed me.

Chrys. The Chief Priests knowing that they had purchased a murder were condemned by their own conscience; they said, *It is the price of blood.* Jerome; Truly straining out the gnat, and swallowing the camel; for if they would not put the money into the treasury, because it was the price of blood, why did they shed the blood at all? Origen; They thought it meet to spend upon the dead that money which was the price of blood. But as there are differences even in burial places, they used the price of Jesus' blood in the purchase of some potter's field, where foreigners might be buried, not as they desired in the sepulchres of their fathers.

Aug. App. Serm. 80. 1. Aug. It was brought about, I conceive, by God's providence, that the Saviour's price should not minister means of excess to sinners, but repose to foreigners, that thence Christ might both redeem the living by the shedding of His blood, and

harbour the dead by the price of His passion. Therefore with the price of the Lord's blood the potter's field is purchased. We read in Scripture that the salvation of the whole human race has been purchased by the Saviour's blood. This field then is the whole world. The potter who is the Lord of the soil, is He who has formed of clay the vessels of our bodies. This potter's field then was purchased by Christ's blood, and to strangers who without country or home wander over the whole world, repose is provided by Christ's blood. These foreigners are the more devout Christians, who have renounced the world, and have no possession in it, and so repose in Christ's blood; for the burial of Christ is nothing but the repose of a Christian; for as the Apostle says, *We are buried with him by baptism into death.* We are in this life then as foreigners. JEROME; Also we, who were strangers to the Law and the Prophets, have profited by the perverse temper of the Jews to obtain salvation for ourselves. ORIGEN; Or, the *foreigners* are they who to the end are aliens from God, for the righteous are buried with Christ in a new tomb hewn out in the rock. But they who are aliens from God, even to the end, are buried in the field of a potter, a worker in clay, which being bought by the price of blood, is called the field of blood. GLOSS. *To this day* means to the time when the Evangelist was then writing. He then confirms the event by the testimony of the Prophet; *Then was fulfilled that which was spoken by Jeremy the Prophet, &c.* JEROME; This is not found at all in Hieremias; but in Zacharias, who is the last but one of the twelve Prophets, something like it is told, and though the sense is not very different, yet the arrangement and the words are different. AUG. But if any one thinks this lowers the historian's credit, first let him know that not all the copies of the Gospels have the name Hieremias, but some simply *by the Prophet.* But I do not like this defence, because the more, and the more ancient, copies have Hieremias, and there could be no reason for adding the name, and thus making an error. But its erasure is well accounted for by the hardihood of ignorance having heard the foregoing objection urged. It might be then, that the name Hieremias occurred to the mind of Matthew as he wrote, instead of the name Zacharias, as so

Rom. 6, 4.

Gloss. non occ.

Zech. 11, 13.

Aug. de Cons. Ev. iii. 7.

often happens; and that he would have straightway corrected it, when pointed out to him by such as read this while he yet lived in the flesh, had he not thought that his memory, being guided by the Holy Spirit, would not thus have called up to him one name instead of another, had not the Lord determined that it should thus be written. And why He should have so determined, the first reason is, that it would convey the wonderful consent of the Prophets, who all spake by one Spirit, which is much greater than if all the words of all the Prophets had been uttered through the mouth of one man; so that we receive without doubt whatever the Holy Spirit spake through them, each word belongs to all in common, and the whole is the utterance of each. Suppose it to happen at this day, that in repeating another's words one should mention not the speaker's name, but that of some other person, who however was the other's greater friend, and then immediately recollecting himself should correct himself, he might yet add, Yet am I right, if you only think of the close unanimity that exists between the two. How much more is this to be observed of the holy Prophets! There is a second reason why the name Hieremias should be suffered to remain in this quotation from Zacharias, or rather why it should have been suggested by the Holy Spirit. It is said in Hieremias, that he bought a field of his brother's son, and gave him silver for it, though not indeed the sum stated in Zacharias, thirty pieces of silver. That the Evangelist has here adapted the thirty pieces of silver in Zacharias to this transaction in the Lord's history, is plain; but he may also wish to convey that what Hieremias speaks of the field is mystically alluded to here, and therefore he puts not the name of Zacharias who spoke of the thirty pieces of silver, but of Hieremias who spoke of the purchase of the field. So that in reading the Gospel and finding the name of Hieremias, but not finding there the passage respecting the thirty pieces of silver, but the account of the purchase of the field, the reader might be induced to compare the two together, and so extract from them the sense of the prophecy, how far it refers to what was now accomplished in the Lord. For what Matthew adds to the prophecy, *Whom they of the children of Israel*

Jer. 32, 9.

did value, and gave them for the potter's field, as the Lord appointed me, this, *as the Lord appointed me*, is found neither in Zacharias nor Hieremias. It must then be taken in the person of the Evangelist as inserted with a mystic meaning, that he had learned by revelation that the prophecy referred to this matter of the price for which Christ was betrayed. JEROME; Far be it then from a follower of Christ to suppose him guilty of falsehood, whereas his business was not to pry into words and syllables, but to lay down the staple of doctrine. ID. I have lately read in a Hebrew book given me by a Hebrew of the Nazarene sect, an apocryphal Hieremias, in which I find the very words here quoted. After all, I am rather inclined to think that the passage was taken by Matthew out of Zacharias, in the usual manner of the Apostles and Evangelists when they quote from the Old Testament, neglecting the words, and attending only to the sense.

Hieron. ad Pam. Ep. 57, 7.

Hieron. in loc.

11. And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

12. And when he was accused of the Chief Priests and elders, he answered nothing.

13. Then said Pilate unto him, Hearest thou not how many things they witness against thee?

14. And he answered him to never a word; insomuch that the governor marvelled greatly.

AUG. Matthew, having finished his digression concerning the traitor Judas, returns to the course of his narrative, saying, *Jesus stood before the governor*. ORIGEN; Mark how He that is ordained by His Father to be the Judge of the whole creation, humbled Himself, and was content to stand before the judge of the land of Judæa, and to be asked by Pilate either in mockery or doubt, *Art thou the King of the Jews?* CHRYS. Pilate asked Christ that which His enemies were continually casting in His teeth, for because they knew that Pilate cared not for matters of their

Aug. de Cons. Ev. iii. 7.

Chrys. Hom. lxxxvi.

Law, they had recourse to a public charge. ORIGEN; Or, Pilate spoke this affirmatively, as he afterwards wrote in the inscription, *The King of the Jews.* By answering to the Chief Priest, *Thou hast said,* He indirectly reproved his doubts, but now He turns Pilate's speech into an affirmative, *Jesus saith unto him, Thou sayest it.* CHRYS. He acknowledges Himself to be a King, but a heavenly one, as it is more expressly said in another Gospel, *My kingdom is not of this world,* so that neither the Jews nor Pilate were excusable for insisting on this accusation. HILARY; Or, when asked by the High Priest whether He were Jesus the Christ, He answered, *Thou hast said,* because He had ever maintained out of the Law that Christ should come, but to Pilate who was ignorant of the Law, and asks if He were the King of the Jews, He answers, *Thou sayest,* because the salvation of the Gentiles is through faith of that present confession. JEROME; But observe, that to Pilate who asked the question unwillingly He did answer somewhat; but to the Chief Priests and Priests He refused to answer, judging them unworthy of a word; *And when he was accused by the Chief Priests and Elders, he answered nothing.* AUG. Luke explains what were the accusations alleged against Him, *And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King.* But it is of no consequence to the truth in what order they relate the history, or that one omits what another inserts. ORIGEN; Neither then nor now did Jesus make any reply to their accusations, for the word of God was not sent to them, as it was formerly to the Prophets. Neither was Pilate worthy of an answer, as he had no fixed or abiding opinion of Christ, but veered about to contradictory suppositions. *Hearest thou not how many things they witness against thee?* JEROME; Thus though it is a Gentile who sentences Jesus, he lays the cause of His condemnation upon the Jews. CHRYS. He said this out of a wish to release Him, if He should justify Himself in His answer. But the Jews, though they had so many practical proofs of His power, His meekness and humbleness, were yet enraged against Him, and urged on by a perverted judgment. Wherefore He answers nothing, or if He makes any

John 18, 36.

Aug. de Cons. Ev. iii. 8.

Luke 23, 2.

answer He says little, that total silence might not be construed into obstinacy. JEROME; Or, Jesus would not make any answer, lest if He cleared Himself the governor should have let Him go, and the benefit of His cross should have been deferred. ORIGEN; *The governor marvelled* at His endurance, as knowing that he had power to condemn Him, He yet continued in a peaceful, placid, and immovable prudence and gravity. He marvelled *greatly*, for it seemed to him a great miracle that Christ, produced before a criminal tribunal, stood thus fearless of death, which all men think so terrible.

15. Now at that feast the governor was wont to release unto the people a prisoner, whom they would.

16. And they had then a notable prisoner, called Barabbas.

17. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18. For he knew that for envy they had delivered him.

19. When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

20. But the Chief Priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22. Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified.

23. And the governor said, Why, what evil hath

he done? But they cried out the more, saying, Let him be crucified.

24. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it.

25. Then answered all the people, and said, His blood be on us, and on our children.

26. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

CHRYS. Because Christ had answered nothing to the accusations of the Jews, by which Pilate could acquit Him of what was alleged against Him, he contrives other means of saving Him. *Now on the feast day the governor was wont to release unto the people a prisoner whom they would.* ORIGEN; Thus do the Gentiles shew favours to those whom they subject to themselves, until their yoke is riveted. Yet did this practice obtain also among the Jews, Saul did not put Jonathan to death, because all the people sought his life. 1 Sam. 14. CHRYS. And he sought to rescue Christ by means of this practice, that the Jews might not have the shadow of an excuse left them. A convicted murderer is put in comparison with Christ, Barabbas, whom he calls not merely a robber, but a notable one, that is, renowned for crime. JEROME; In the Gospel entitled 'according to the Hebrews,' Barabbas is interpreted, 'The son of their master,' who had been condemned for sedition and murder. Pilate gives them the choice between Jesus and the robber, not doubting but that Jesus would be the rather chosen. CHRYS. *Whom will ye that I release unto you? &c.* As much as to say, If ye will not let Him go as innocent, at least, yield Him, as convicted, to this holy day. For if you would have released one of whose guilt there was no doubt, much more should you do so in doubtful cases. Observe how circumstances are reversed. It is the populace who are wont to petition

for the condemned, and the prince to grant, but here it is the reverse, the prince asks of the people, and renders them thereby more violent. GLOSS. The Evangelist adds the reason why Pilate sought to deliver Christ, *For he knew that for envy they had delivered him.* REMIG. John explains what their envy was, when he says, *Behold, the world is gone after him;* and, *If we let him thus alone, all men will believe on him.* Observe also that in place of what Matthew says, *Jesus, who is called Christ,* Mark says, *Will ye that I release unto you the King of the Jews?* For the kings of the Jews alone were anointed, and from that anointing were called Christs. CHRYS. Then is added something else which alone was enough to deter all from putting Him to death; *When he was set on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man.* For joined with the proof afforded by the events themselves, a dream was no light confirmation. RABAN. It is to be noted, that the bench (tribunal) is the seat of the judge, the throne (solium) of the king, the chair (cathedra) of the master. In visions and dreams the wife of a Gentile understood what the Jews when awake would neither believe nor understand. JEROME; Observe also that visions are often vouchsafed by God to the Gentiles, and that the confession of Pilate and his wife that the Lord was innocent is a testimony of the Gentile people. CHRYS. But why did Pilate himself not see this vision? Because his wife was more worthy; or because if Pilate had seen it, he would not have had equal credit, or perhaps would not have told it; wherefore it is provided by God that his wife should see it, and thus it be made manifest to all. And she not merely sees it, but *suffers many things because of him,* so that sympathy with his wife would make the husband more slack to put Him to death. And the time agreed well, for it was the same night that she saw it. ID. Thus then the judge is terrified through his wife, and that he might not consent in the judgment to the accusation of the Jews, himself endured judgment in the affliction of his wife; the judge is judged, and tortured before he tortures. RABAN. Or otherwise; The devil now at last understanding that he should lose his trophies through Christ, as he had at the first brought in

Gloss. non occ.

John 12, 19.

John 11, 48.

Mark 15, 9.

Chrys. Hom. iii. in Cæn. Dom.

death by a woman, so by a woman he would deliver Christ out of the hands of His enemies, lest through His death he should lose the sovereignty of death. CHRYS. But none of the foregoing things moved Christ's enemies, because envy had altogether blinded them, and of their own wickedness they corrupt the people, for they *persuaded the people that they should ask Barabbas, and destroy Jesus.* ORIGEN; Thus it is plainly seen how the Jewish people is moved by its elders and the doctors of the Jewish system, and stirred up against Jesus to destroy Him. GLOSS. Pilate is said to make this answer, *Whether of the twain will ye that I release unto you?* either to the message of his wife, or the petition of the people, with whom it was a custom to ask such release on the feast-day. ORIGEN; But the populace, like wild beasts that rage the open plains, would have Barabbas released to them. For this people had seditions, murders, robberies, practised by some of their own nation in act, and nourished by all of them who believe not in Jesus, inwardly in their mind. Where Jesus is not, there are strifes and fightings; where He is, there is peace and all good things. All those who are like the Jews either in doctrine or life desire Barabbas to be loosed to them; for whoso does evil, Barabbas is loosed in his body, and Jesus bound; but he that does good has Christ loosed, and Barabbas bound. Pilate sought to strike them with shame for so great injustice, *What shall I do then with Jesus that is called Christ?* And not that only, but desiring to fill up the measure of their guilt. But neither do they blush that Pilate confessed Jesus to be the Christ, nor set any bounds to their impiety, *They all say unto him, Let him be crucified.* Thus they multiplied the sum of their wickedness, not only asking the life of a murderer, but the death of a righteous man, and that the shameful death of the cross. RABAN. Those who were crucified being suspended on a cross, by nails driven into the wood through their hands and feet, perished by a lingering death, and lived long on the cross, not that they sought longer life, but that death was deferred to prolong their sufferings. The Jews indeed contrived this as the worst of deaths, but it had been chosen by the Lord without their privity, thereafter to place upon the foreheads of the faithful the same cross as a

Gloss. non occ.

trophy of His victory over the Devil. JEROME; Yet even after this answer of theirs, Pilate did not at once assent, but in accordance with his wife's suggestion, *Have thou nothing to do with that just man,* he answered, *Why, what evil hath he done?* This speech of Pilate's acquits Jesus. *But they cried out the more, saying, Let him be crucified;* that it might be fulfilled which is said in the Psalm, *Many dogs have compassed me, the congregation of the wicked hath inclosed me;* and also that of Hieremias, *Mine heritage is unto me as a lion in the forest, they have given forth their voice against me.* AUG. Pilate many times pleaded with the Jews, desiring that Jesus might be released, which Matthew witnesses in very few words, when he says, *Pilate seeing that he could prevail nothing, but that rather a tumult was made.* He would not have spoken thus, if Pilate had not striven much, though how many efforts he made to release Jesus he does not mention. REMIG. It was customary among the ancients, when one would refuse to participate in any crime, to take water and wash his hands before the people. JEROME; Pilate took water in accordance with that, *I will wash my hands in innocency,* in a manner testifying and saying, I indeed have sought to deliver this innocent man, but since a tumult is rising, and the charge of treason to Cæsar is urged against me, I am innocent of the blood of this just man. The judge then who is thus compelled to give sentence against the Lord, does not convict the accused, but the accusers, pronouncing innocent Him who is to be crucified. *See ye to it,* as though he had said, I am the law's minister, it is your voice that has shed this blood. *Then answered all the people and said, His blood be on us and on our children.* This imprecation rests at the present day upon the Jews, the Lord's blood is not removed from them. CHRYS. Observe here the infatuation of the Jews; their headlong haste, and destructive passions will not let them see what they ought to see, and they curse themselves, saying, *His blood be upon us,* and even entail the curse upon their children. Yet a merciful God did not ratify this sentence, but accepted such of them and of their children as repented; for Paul was of them, and many thousands of those who in Jerusalem believed. LEO; The impiety of the Jews then

Ps. 22, 16.

Jer. 12, 8.

Aug. de Cons. Ev. iii. 8.

Ps. 26, 6.

Leo, Serm. 59. 2.

exceeded the fault of Pilate; but he was not guiltless, seeing he resigned his own jurisdiction, and acquiesced in the injustice of others. JEROME; It should be known that Pilate administered the Roman law, which enacted that every one who was crucified should first be scourged. Jesus then is given up to the soldiers to be beaten, and they tore with whips that most holy body and capacious bosom of God.

Chrys. Hom. iii. in Cæna Dom. CHRYS. See the Lord is made ready for the scourge, see now it descends upon Him! That sacred skin is torn by the fury of the rods; the cruel might of repeated blows lacerates His shoulders. Ah me! God is stretched out before man, and He, in whom not one trace of sin can be discerned, suffers punishment as a malefactor. JEROME; This was done that we might be delivered from those stripes of which

Ps. 32, 10. it is said, *Many stripes shall be to the wicked.* Also in the washing of Pilate's hands all the works of the Gentiles are cleansed, and we are acquitted of all share in the impiety of the Jews.

HILARY; At the desire of the Priests the populace chose Barabbas, which is interpreted 'the son of a Father,' thus shadowing forth the unbelief to come when Antichrist the son of sin should be preferred to Christ. RABAN. Barabbas also, who headed a sedition among the people, is released to the Jews, that is the Devil, who to this day reigns among them, so that they cannot have peace.

27. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers.

28. And they stripped him, and put on him a scarlet robe.

29. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews!

30. And they spit upon him, and took the reed, and smote him on the head.

Aug. de Cons. Ev. iii. 9. AUG. After the Lord's trial comes His Passion, which

Matthew thus begins, *Then the soldiers of the governor took Jesus into the common hall, &c.* JEROME; He had been styled King of the Jews, and the Scribes and Priests had brought this charge against Him, that He claimed sovereignty over the Jewish nation; hence this mockery of the soldiers, taking away His own garments, they put on Him a scarlet cloak to represent that purple fringe which kings of old used to wear, for the diadem they put on Him a crown of thorns, and for the regal sceptre give Him a reed, and perform adoration to Him as to a king. AUG. Hence we understand what Mark means by *clothed him with purple;* instead of the royal purple, this scarlet cloak was used in mockery; and there is a shade of purple which is very like scarlet. Or it may be, that Mark spoke of the purple which the cloak contained, though its colour was scarlet. CHRYS. What should we henceforth care if any one insults us, after Christ has thus suffered? The utmost that cruel outrage could do was put in practice against Christ; and not one member only, but His whole body suffered injuries; His head from the crown, the reed, and the buffetings; His face which was spit upon; His cheeks which they smote with the palms of their hands; His whole body from the scourging, the stripping to put on the cloak, and the mockery of homage; His hands from the reed which they put into them in mimicry of a sceptre; as though they were afraid of omitting aught of indignity. AUG. But Matthew seems to introduce this here as recollected from above, not that it was done at the time Pilate gave Him up for crucifixion. For John puts it before He is given up by Pilate.

Aug. ubi sup. Mark 15, 17. Chrys. Hom. lxxxvii. Aug. ubi sup.

JEROME; All these things we may understand mystically. For as Caiaphas said that *it is expedient that one man should die for the people*, not knowing what he said, so these, in all they did, furnished sacraments to us who believe, though they did them with other intention. In the scarlet robe He bears the bloody works of the Gentiles; by the crown of thorns He takes away the ancient curse; with the reed He destroys poisonous animals; or He held the reed in His hand wherewith to write down the sacrilege of the Jews. HILARY; Or otherwise; The Lord having taken upon Him all the infirmities of our body, is then covered with the

John 11, 50.

scarlet coloured blood of all the martyrs, to whom is due the kingdom with Him; He is crowned with thorns, that is, with the sins of the Gentiles who once pierced Him, for there is a prick in thorns of which is woven the crown of victory for Christ. In the reed, He takes into His hand and supports the weakness and frailty of the Gentiles; and His head is smitten therewith that the weakness of the Gentiles sustained by Christ's hand may rest on God the Father, who is His head. ORIGEN; Or, The reed was a mystery signifying that before we believed we trusted in that reed of Egypt, or Babylon, or of some other kingdom opposed to God, which He took that He might triumph over it with the wood of the cross. With this reed they smite the head of Christ, because this kingdom ever beats against God the Father, who is the head of the Saviour. REMIG. Or otherwise, By the scarlet robe is denoted the Lord's flesh, which is spoken of as red by reason of shedding of His blood; by the crown of thorns His taking upon Him our sins, because He appeared *in the likeness of sinful flesh.* RABAN. They smite the head of Christ with a reed, who speak against His divinity, and endeavour to maintain their error by the authority of Holy Scripture, which is written by a reed. They spit upon His face who reject in abominable words the presence of His grace, and deny that Jesus is come in the flesh. And they mock Him with adoration who believe on Him, but despise Him with perverse works. AUG. That they took from off the Lord in His passion His own garment, and put on Him a coloured robe, denotes those heretics who said that He had a shadowy, and not a real body.

Rom. 8, 3.

Aug. Quæst. Ev. ii. in fin.

31. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

32. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33. And when they were come unto a place called Golgotha, that is to say, a place of a skull,

34. They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.

GLOSS. After the Evangelist had narrated what concerned the mocking of Christ, he proceeds to His crucifixion. AUG. This is to be understood to have been done at the end of all, when He was led off to crucifixion after Pilate had delivered Him up to the Jews. JEROME; It is to be noted, that when Jesus is scourged and spit upon, He has not on His own garments, but those which He took for our sins; but when He is crucified, and the show of His mockery is completed, then He takes again His former garments, and His own dress, and immediately the elements are shaken, and the creature gives testimony to the Creator. ORIGEN; Of the cloak it is mentioned that they took it off Him, but of the crown of thorns the Evangelists have not spoken, so that there are now no longer those ancient thorns of ours, since Jesus has taken them from us upon His revered head. CHRYS. The Lord would not suffer under a roof, or in the Jewish Temple, that you should not suppose that He was offered for that people alone; but without the city, without the walls, that you might know that the sacrifice was common, that it was the offering of the whole earth, that the purification was general. JEROME; Let none think that John's narrative contradicts this place of the Evangelist. John says that the Lord went forth from the prætorium bearing His cross; Matthew tells, that they found a man of Cyrene upon whom they laid Jesus' cross. We must suppose that as Jesus went out of the prætorium, He was bearing His cross, and that afterwards they met Simon, whom they compelled to bear it. ORIGEN; Or, as they went out, they laid hold of Simon, but when they drew near to the place in which they would crucify Him, they laid the cross upon Him that He might bear it. Simon obtained not this office by chance, but was brought to the spot by God's providence, that he might be found worthy of mention in the Scriptures of the Gospel, and of the ministry of the cross of Christ. And it was not only meet that the Saviour should carry His cross, but meet also that we should take part therein, filling a carriage so beneficial to us. Yet would it not have so profited us to take it on us, as we have profited by His taking it upon Himself.

Gloss. non occ. Aug. de Cons. Ev. iii. 9.

Chrys. Hom. de Cruc. et Lat. ii.

ἀγγαρεία.

JEROME; Figuratively, the nations take up the cross, and the foreigner by obedience bears the ignominy of the Saviour.

HILARY; For a Jew was not worthy to bear Christ's cross, but it was reserved for the faith of the Gentiles both to take the cross, and to suffer with Him. REMIG. For this Simon was not a man of Jerusalem, but a foreigner, and denizen, being a Cyrenean; Cyrene is a town of Lybia. Simon is interpreted 'obedient,' and a Cyrenean 'an heir;' whence he well denotes the people of the Gentiles, which was strange to the testaments of God, but by believing became a fellow-citizen of the saints, of the household, and an heir of God. GREG. Or otherwise; By Simon who bears the burden of the Lord's cross are denoted those who are abstinent and proud; these by their abstinence afflict their flesh, but seek not within the fruit of abstinence. Thus Simon bears the cross, but does not die thereon, as these afflict the body, but in desire of vain-glory live to the world.

Greg. Hom. in Ev. xxxii. 3.

RABAN. *Golgotha* is a Syriac word, and is interpreted Calvary. JEROME; I have heard Calvary expounded[b] as the spot in which Adam was buried, as though it had been so called from the head of the old man being buried there. A plausible interpretation, and agreeable to the ears of the people, yet not a true one. Without the city outside the gate are the places where criminals are executed, and these have got the name of Calvary, that is, of the beheaded. And Jesus was crucified there, that where the plot of criminals had been, there might be set up the flag of martyrdom. But Adam was buried near Ebron and Arbee, as we read in the volume of Jesus the son of Nave[c]. HILARY; Such is the place of the cross, set up in the centre of the earth, that it might be equally free to all nations to attain the knowledge of God. AUG. *And they gave him to drink wine mingled with gall.* Mark says, *mingled with myrrh.* Matthew put *gall* to express bitterness, but wine mingled with myrrh is very bitter; though indeed it might be, that gall together

Aug. de Cons. Ev. iii. 11. Mark 15, 23.

[b] He probably refers to an anonymous disputant, of whom he speaks more at length in his Commentary on Ephesians 5, 14; but a tradition to the same effect is mentioned by Origen, whose words, as preserved in a MS. Catena quoted by Ruæus, are, "A tradition has come down to us, preserved by the Hebrews, that the body of Adam is buried in Calvary, so that as in Adam all die, so in Christ may all be made alive." And to the same effect Epiphanius cont. Tatian, and the Pseudo-Cyprian. 'De Resur. Christi.'

[c] Josh. 14, 15. in the Vulgate, 'Adam maximus ibi inter Enacim situs est;' departing from both the Heb. and LXX.

with myrrh would make the most bitter. JEROME; The bitter vine makes bitter wine; this they gave the Lord Jesus to drink, that that might be fulfilled which was written, *They gave me also gall for my meat.* And God addresses Jerusalem, *I had planted there a true vine, how art thou turned into the bitterness of a strange vine?* AUG. *And when he had tasted thereof, he would not drink.* That Mark says, *But he received it not,* we understand to mean that He would not receive it to drink thereof. For that He tasted it Matthew bears witness; so that Matthew's, *He could not drink thereof,* means exactly the same as Mark's, *He received it not;* only Mark does not mention His tasting it. Ps. 69, 21. Jer. 2, 21. Aug. ubi sup.

That He tasted but would not drink of it, signifies that He tasted the bitterness of death for us, but rose again the third day. HILARY; Or, He therefore refused the *wine mingled with gall,* because the bitterness of sin is not mingled with the incorruption of eternal glory.

35. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36. And sitting down they watched him there;

37. And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38. Then were there two thieves crucified with him, one on the right hand, and another on the left.

GLOSS. Having described how Christ was led to the scene of His Passion, the Evangelist proceeds to the Passion itself, describing the kind of death; *And they crucified him.* AUG. The Wisdom of God took upon Him man, to give us an example how we might live rightly. It pertains to right life not to fear things that are not to be feared. But some men who do not fear death in itself, yet dread some kinds of death. That no sort of death is to be feared by the man who lives aright, was to be shewn by this Man's cross. For of all the Gloss. non occ. Aug. Lib. 83. Quæst. q. 25.

modes of death none was more horrible and fearful than this.

Aug. in Serm. non occ. AUG. Let your holiness consider of what might is the power of the cross. Adam set at nought the commandment, taking the apple from the tree; but all that Adam lost, Christ found upon the cross. The ark of wood saved the human race from the deluge of waters; when God's people came out of Egypt, Moses divided the sea with his rod, overwhelmed Pharaoh, and redeemed God's people. The same Moses changed the bitter water into sweet by casting wood into it. By the rod the refreshing stream was drawn out of the rock; that Amalech might be overcome, Moses' outstretched hands were supported upon his rod; the Law of God is entrusted to the wooden ark of the covenant, that thus, by these steps we

Chrys. Hom. de Cruc. et Lat. ii. may come at last to the wood of the cross. CHRYS. He suffered on a lofty cross, and not under a roof, to the end that the nature of the air might be purified; the earth also partook a like benefit, being cleansed by the blood that

Gloss. ap. Anselm. dropped from His side. GLOSS. The shape of the cross seems also to signify the Church spread through the four quarters of the earth. RABAN. Or, according to the practical exposition, the cross in respect of its broad transverse piece signifies the joy of him that works, for sorrow produces straitness; for the broad part of the cross is in the transverse beam to which the hands are fastened, and by the hands we understand works. By the upper part to which the head is fastened is denoted our looking for retribution from the supreme righteousness of God. The perpendicular part on which the body is stretched denotes endurance, whence the

longa-mines patient are called 'long-suffering.' The point that is fixed into the ground shadows forth the invisible part of a sacrament. HILARY; Thus on the tree of life the salvation and life of all is suspended.

Aug. de Cons. Ev. iii. 12. John 19, 23. AUG. Matthew shortly says, *They parted his garments, casting lots;* but John explains more fully how it was done. *The soldiers, when they had crucified him, took his garments, and made four parts, to every soldier a part; and also his coat; now the coat was without seam.* CHRYS. It is to be noted, that this is no small degradation of Christ. For they did this as to one utterly abject and worthless, yet for the thieves they did not the same. For they share the garments

only in the case of condemned persons so mean and poor as to possess nothing more. JEROME; This which was now done to Christ had been prophesied in the Psalm, *They parted my garments among them, and cast lots upon my vesture.* Ps. 22, 18. It proceeds, *And sitting down, they watched him there.* This watchfulness of the soldiers and of the Priests has proved of use to us in making the power of His resurrection greater and more notorious. *And they set up over his head his accusation written, This is Jesus, the King of the Jews.* I cannot sufficiently wonder at the enormity of the thing, that having purchased false witnesses, and having stirred up the unhappy people to riot and uproar, they found no other plea for putting Him to death, than that He was King of the Jews; and this perhaps they set up in mockery. REMIG. It was divinely provided that this title should be set up over His head, that the Jews might learn that not even by putting Him to death could they avoid having Him for their King; for in the very instrument of His death He not only did not lose, but rather confirmed His sovereignty. ORIGEN; The High Priest also in obedience to the letter of the Law wore on his head the writing, 'Holiness to the Lord,' but the true High Priest and King, Jesus, bears on His cross the title, *This is the King of the Jews;* when ascending to His Father, instead of His own name with its proper letters, He has the Father Himself. RABAN. For because He is at once King and Priest, when He would offer the sacrifice of His flesh on the altar of the cross, His title set forth His regal dignity. And it is set over and not beneath the cross, because though He suffered for us on the cross with the weakness of man, the majesty of the King was conspicuous above the cross; and this He did not lose, but rather confirmed, by the cross.

JEROME; As Christ was made for us a curse of the cross, so for the salvation of all He is crucified as guilty among the guilty. Hieron. non occ. LEO; *Two thieves were crucified with him, one on the right hand and one on the left,* that in the figure of His cross might be represented that separation of all mankind which shall be made in His judgment. Leo; Serm. 55, 1. The Passion then of Christ contains a sacrament of our salvation, and of that instrument which the wickedness of the Jews provided for His punishment, the power of the Redeemer made a step

to glory. HILARY; Or otherwise; Two thieves are set up on His right and left hand, to signify that the entire human race is called to the Sacrament of the Lord's Passion; but because there shall be a division of believers to the right, and unbelievers to the left, one of the two who is set on His right hand is saved by the justification of faith. REMIG. Or, by the two thieves are denoted all those who strive after the continence of a strict life. They who do this with a single intention of pleasing God, are denoted by him who was crucified on the right hand; they who do it out of desire of human praise or any less worthy motive, are signified by him who was crucified on the left.

Remig. ap. Gloss. ord.

39. And they that passed by reviled him, wagging their heads,

40. And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

41. Likewise also the Chief Priests mocking him, with the Scribes and elders, said,

42. He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

43. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

44. The thieves also, which were crucified with him, cast the same in his teeth.

CHRYS. Having stripped and crucified Christ, they go yet further, and seeing Him on the cross revile Him. JEROME; *They revile him* because they *passed by* that way, and would not walk in the true way of the Scriptures. They *wagged their heads*, because they had just before shifted their feet, and stood not upon a rock. The foolish rabble cast the same taunt against Him that the false witnesses had invented, *Aha! thou that destroyest the temple of God and rebuildest it in three days.* REMIG. *Aha!* is an interjection of taunt and

mockery. HILARY; What forgiveness then for them, when by the resurrection of His body they shall see the temple of God rebuilt within three days? CHRYS. And as beginning to extenuate His former miracles, they add, *Save thyself; if thou be the Son of God, come down from the cross.* ID. But He, on the contrary, does not come down from the cross, because He is the Son of God; for He therefore came that He might be crucified for us. JEROME; Even the Scribes and Pharisees reluctantly confess that *He saved others.* Your own judgment then condemns you, for in that He saved others, He could if He would have saved Himself. PSEUDO-CHRYS.[d] But attend to this speech of these children of the Devil, how they imitate their father's speech. The Devil said, *If thou be the Son of God, cast thyself down;* and they say now, *If thou be the Son of God, come down from the cross.* LEO; From what source of error, O Jews, have ye sucked in the poison of such blasphemies? What teacher delivered it to you? What learning moved you to think that the true King of Israel, that the veritable Son of God, would be He who would not suffer Himself to be crucified, and would set free His body from the fastenings of the nails? Not the hidden meaning of the Law, not the mouths of the Prophets. Had ye indeed ever read, *I hid not my face from the shame of spitting;* or that again, *They pierced my hands and my feet, they told all my bones.* Where have ye ever read that the Lord came down from the cross? But ye have read, *The Lord hath reigned from the tree*[e]. RABAN. Had He then been prevailed on by their taunts to leave the cross, He would not have proved to us the power of endurance; but He waited enduring their mockery; and He who would not come down from the cross, rose again from the tomb. JEROME; But unworthy of credit is that promise, *And we will believe him.* For which is greater, to come down while yet alive from the cross, or to rise from the tomb when dead? Yet this He did, and ye believed not; therefore neither would ye have believed if He had come down from the cross. It seems to me that this was a suggestion of the dæmons. For imme-

Chrys. Hom. de Cruc. et Latr. ii.

Matt. 4, 6.

Leo, Serm. 55. 2.

Is. 50, 6. Ps. 22, 16.

[d] Hom. de Cruce et Latr. in the Latin Chrys. (ed. Paris. 1588.) vol. iii. p. 750.

[e] Ps. 96, 10. 'Dominus regnavit a ligno,' in the old Italic Version; and so Tertullian adv. Marc. iii. The Vulg. follows the Heb.

diately when the Lord was crucified they felt the power of the cross, and perceived that their strength was broken, and therefore contrive this to move Him to come down from the cross. But the Lord, aware of the designs of His foes, remains on the cross that He may destroy the Devil. CHRYS. *He trusted in God, let him now deliver him, if he will.* O most foul! Were they therefore not Prophets or righteous men, because God did not deliver them out of their perils? But if He would not oppose their glory, which accrued to them out of the perils which you brought upon them, much more in this man ought you not to be offended because of what He suffers; what He has ever said ought to remove any such suspicion. When they add, *Because he said, I am the Son of God*, they desire to intimate that He suffered as an impostor and seducer, and as making high and false pretences. And not only the Jews and the soldiers from below, but from above likewise. *The thieves, which were crucified with him, cast the same in his teeth.* AUG. It may seem that Luke contradicts this, when he describes one of the robbers as reviling Him, and as therefore rebuked by the other. But we may suppose that Matthew, shortly alluding to the circumstance, has used the plural for the singular, as in the Epistle to the Hebrews we have, *Have stopped the mouths of lions*, when Daniel only is spoken of. And what more common way of speaking than for one to say, See the country people insult me, when it is one only who has done so. If indeed Matthew had said that both the thieves had reviled the Lord, there would be some discrepancy; but when he says merely, *The thieves*, without adding 'both,' we must consider it as that common form of speech in which the singular is signified by the plural. JEROME; Or it may be said that at first both reviled Him; but when the sun had withdrawn, the earth was shaken, the rocks were rent, and the darkness increased, one believed on Jesus, and repaired his former denial by a subsequent confession. CHRYS. At first both reviled Him, but afterwards not so. For that you should not suppose that the thing was arranged by any collusion, and that the thief was not a thief, he shews you by his wanton reproaches, that even after he was crucified he was a thief and a foe, but was afterwards totally changed.

Aug. de Cons. Ev. iii. 16.

Heb. 11, 33.

HILARY; That both the thieves cast in His teeth the manner of His Passion, shews that the cross should be an offence to all mankind, even to the faithful. JEROME; Or, in the two thieves both nations, Jews and Gentiles, at first blasphemed the Lord; afterwards the latter terrified by the multitude of signs did penitence, and thus rebukes the Jews, who blaspheme to this day. ORIGEN; The thief who was saved may be a sign of those who after many sins have believed on Christ.

45. Now from the sixth hour there was darkness over all the land unto the ninth hour.

46. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

47. Some of them that stood there, when they heard that, said, This man calleth for Elias.

48. And straightway one of them ran, and took a spunge, and filled it with vinegar, and put it on a reed, and gave him to drink.

49. The rest said, Let be, let us see whether Elias will come to save him.

50. Jesus, when he had cried again with a loud voice, yielded up the ghost.

PSEUDO-CHRYS. Creation could not bear the outrage offered to the Creator; whence the sun withdrew his beams, that he might not look upon the crime of these impious men. ORIGEN; Some take occasion from this text to cavil against the truth of the Gospel. For indeed from the beginning eclipses of the sun have happened in their proper seasons; but such an eclipse as would be brought about by the ordinary course of the seasons could only be at such time as the sun and moon come together, when the moon passing beneath intercepts the sun's rays. But at the time of Christ's passion it is clear that this was not the case, because it was the paschal feast, which it was customary to celebrate when the moon was full. Some believers, desiring to produce some

Pseudo-Chrys. in Hom. de Cruce et Latr. ubi sup.

answer to this objection, have said, that this eclipse in accordance with the other prodigies was an exception to the established laws of nature. Dionys. When we were together at Heliopolis, we both observed such an interference of the moon with the sun quite unexpectedly, for it was not the season of their conjunction; and then from the ninth hour until evening, beyond the power of nature, continuing in a direct line between us and the sun. And this obscuration we saw begin from the east, and so pass to the extreme of the sun's orb, and again return back the same way, being thus the very reverse of an ordinary eclipse. Chrys. This darkness lasted three hours, whereas an eclipse is transient, and not enduring, as they know who have studied the matter. Origen; Against this the children of this world urge, How is it that of the Greeks and Barbarians, who have made observations of these things, not one has recorded so remarkable a phenomenon as this? Phlegon indeed has recorded such an event as happening in the time of Tiberius Cæsar, but he has not mentioned that it was at the full moon. I think therefore that, like the other miracles which took place at the Passion, the rending of the veil, and the earthquake, this also was confined to Jerusalem. Or, if any one chooses, it may be extended to the whole of Judæa; as in the book of Kings, Abdias said to Elias, *As the Lord thy God liveth, there is no nation or kingdom whither my lord hath not sent to seek thee*, meaning that he had been sought in the countries round about Judæa. Accordingly we might suppose many and dense clouds to have been brought together over Jerusalem and Judæa, enough to produce thick darkness from the sixth to the ninth hour. For we understand that there were two creatures created on the sixth day, the beasts before the sixth hour, man on the sixth; and therefore it was fitting that He who died for the salvation of man should be crucified at the sixth hour, and for this cause that darkness should be over the whole earth from the sixth to the ninth hour. And as by Moses stretching out his hands towards heaven darkness was brought upon the Egyptians who held the servants of God in bondage, so likewise when at the sixth hour Christ stretched out his hands on the cross to heaven, darkness came over all the people who had cried out,

Dionys. ad Polycarp. Ep. 7.

Chrys. Hom. lxxxviii.

1 Kings 18, 10.

Crucify him, and they were deprived of all light as a sign of the darkness that should come, and that should envelop the whole people of the Jews. Further, under Moses there was darkness over the land of Egypt three days, but all the children of Israel had light; so under Christ there was darkness over all Judæa for three hours, because for their sins they were deprived of the light of God the Father, the splendour of Christ, and the illumination of the Holy Spirit. But over the rest of the earth there is light, which every where illumines the Church of God in Christ. And if to the ninth hour there was darkness over Judæa, it is manifest that light returned to them again after that; so, *when the fulness of the Gentiles shall have entered in, then all Israel shall be saved.* Rom. 11, 25. CHRYS. Or otherwise; The wonder was in this, that the darkness was over the whole earth, which had never come to pass before, save only in Egypt what time the Passover was celebrated; for the things done then were a type of these. And consider the time when this is done; at mid-day, while over the whole world it was day, that all the dwellers on the earth might perceive it. This is the sign He promised to them that asked Him, *An evil and adulterous generation seeketh a sign, and there shall no sign be given it save the sign of Jonas the Prophet*, Matt. 12, 39. alluding to His cross and resurrection. And it was a much greater marvel that this should come to pass when He was fastened to the cross, than when He was walking at large on the earth. Surely here was enough to convert them, not by the greatness of the miracle alone, but because it was done not till after all these instances of their frenzy, when their passion was past, when they had uttered all that they would, and were satiated with taunts and gibes. But how did they not all marvel and conclude Him to be God? Because the human race was at that time plunged in exceeding sluggishness and vice, and this wonder was but one, and quickly past away, and none cared to search out its cause, or perhaps they attributed it to eclipse, or some other physical consequence. And on this account He shortly afterwards lifts up His voice to shew that He yet lives, and Himself wrought this miracle; *And about the ninth hour Jesus cried with a loud voice, &c.* JEROME; He employed the beginning of the twenty-first Psalm. That clause in the Ps. 22, 1. Vulg.

middle of the verse, *Look upon me*, is superfluous; for the Hebrew has only 'Eli, Eli, lama sabachthani,' that is, *My God, my God, why hast thou forsaken me?* It is impiety therefore to think that this Psalm was spoken in the character of David or Esther or Mardocheus, when passages taken out of it by the Evangelist are understood of the Saviour; as, *They parted my garments among them*, and, *They pierced my hands.* CHRYS. He uttered this word of prophecy, that He might bear witness to the very last hour to the Old Testament, and that they might see that He honours the Father, and is not against God. And therefore too, He used the Hebrew tongue, that what He said might be intelligible to them. ORIGEN; But it must be asked, What means this, that Christ is forsaken of God? Some, unable to explain how Christ could be forsaken of God, say that this was spoken out of humility. But you will be able clearly to comprehend His meaning if you make a comparison of the glory which He had with the Father with the shame which He despised when He endured the cross. HILARY; From these words heretical spirits contend either that God the Word was entirely absorbed into the soul at the time it discharged the function of a soul in quickening the body; or that Christ could not have been born man, because the Divine Word dwelt in Him after the manner of a prophetical spirit. As though Jesus Christ was a man of ordinary soul and body, having His beginning then when He began to be man, and thus now deserted upon the withdrawal of the protection of God's word cries out, *My God, my God, why hast thou forsaken me?* Or at least that the nature of the Word being transmuted into soul, Christ, who had depended in all things upon His Father's support, now deserted and left to death, mourns over this desertion, and pleads with Him departing. But amidst these impious and feeble opinions, the faith of the Church imbued with Apostolic teaching does not sever Christ that He should be considered as Son of God and not as Son of Man. The complaint of His being deserted is the weakness of the dying man; the promise of Paradise is the kingdom of the living God. You have Him complaining that He is left to death, and thus He is Man; you have Him as He is dying declaring that He reigns in Paradise; and thus He is God. Wonder

Hil. de Trin. x. 50 &c.

not then at the humility of these words, when you know the form of a servant, and see the offence of the cross. GLOSS. God is said to have forsaken Him in death because He exposed Him to the power of His persecutors; He withdrew His protection, but did not break the union. ORIGEN; When He saw darkness over the whole land of Judæa He said this, Father, *why hast thou forsaken me?* meaning, Why hast thou given Me over exhausted to such sufferings? that the people who were honoured by Thee may receive the things that they have dared against Me, and should be deprived of the light of Thy countenance. Also, Thou hast forsaken Me for the salvation of the Gentiles. But what good have they of the Gentiles who have believed done, that I should deliver them from the evil one by shedding My precious blood on the ground for them? Or will they, for whom I suffer these things, ever do aught worthy of them? Or foreseeing the sins of those for whom He suffered, He said, *Why hast thou forsaken me?* that I should become as *one that gathereth stubble in the harvest, and gleanings in the vintage.* But you must not imagine that the Saviour said this after the manner of men by reason of the misery which encompassed Him on the cross; for if you take it so you will not hear His *loud voice* and mighty words which point to something great hidden. RABAN. Or, The Saviour said this as bearing about with Him our feelings, who when placed in dangers think ourselves forsaken by God. Human nature was forsaken by God because of its sins, and the Son of God becoming our Advocate laments the misery of those whose guilt He took upon Him[f]; therein shewing how they who sin ought to mourn, when He who never sinned did thus mourn. JEROME; It follows, *Some of them that stood by, &c.; some,* not all; whom I suppose to have been Roman soldiers, ignorant of Hebrew, but from the words *Eli, Eli,* thought that He called upon Elias. But if we prefer to suppose them Jews, they do it after their usual manner, that they may accuse the Lord of weakness in thus invoking Elias. PSEUDO-CHRYS. Thus the Source of living water is made to drink vinegar,

Gloss. non occ.

Mic. 9, 1.

Pseudo-Chrys. Hom. vi. in Pass. (vol. iii. p. 733.)

[f] "These words He uttered as representing the person of men. For He was never forsaken by His Divine nature; but we were the forsaken, and the overlooked; whence He said this as representing us." Damasc. Fid. Orth. iii. 24. and so Theophylact.

the Giver of honey is fed with gall; Forgiveness is scourged, Acquittance is condemned, Majesty is mocked, Virtue ridiculed, the Bestower of showers is repaid with spitting. HILARY; Vinegar is wine, which has turned sour either from neglect, or the fault of the vessel. Wine is the honour of immortality, or virtue. When this then had been turned sour in Adam, He took and drunk it at the hands of the Gentiles. It is offered to Him on a reed and a spunge; that is, He took from the bodies of the Gentiles immortality spoiled and corrupted, and transfused in Himself into a mixture of immortality that in us which was spoiled. REMIG. Or otherwise; The Jews as degenerating from the wine of the Patriarchs and Prophets were vinegar; they had deceitful hearts, like to the winding holes and hollows in spunge. By the reed, Sacred Scripture is denoted, which was fulfilled in this action; for as we call that which the tongue utters, the Hebrew tongue, or the Greek tongue, for example; so the writing, or letters which the seed produces, we may call a reed. ORIGEN; And perhaps all who know the ecclesiastical doctrine, but live amiss, have given them to drink wine mingled with gall; but they who attribute to Christ untrue opinions, these filling a sponge with vinegar, put it upon the reed of Scripture, and put it to His mouth. RABAN. The soldiers misunderstanding the sound of the Lord's words, foolishly looked for the coming of Elias. But God, whom the Saviour thus invoked in the Hebrew tongue, He had ever inseparably with Him. AUG. When now nought of suffering remains to be endured, death still lingers, knowing that it has nothing there. The ancient foe suspected somewhat unusual. This man, first and only, he found having no sin, free from guilt, owing nothing to the laws of his jurisdiction. But leagued with Jewish madness, Death comes again to the assault, and desperately invades the Life-giver. *And Jesus, when he had cried again with a loud voice, yielded up the ghost.* Wherefore should we be offended that Christ came from the bosom of the Father to take upon Him our bondage, that He might confer on us His freedom; to take upon Him our death, that we might be set free by His death; by despising death He exalted us mortals into Gods, counted them of earth worthy of things

Aug. in Serm. non occ.

in heaven? For seeing the Divine power shines forth so brilliant in the contemplation of its works, it is an argument of boundless love, that it suffers for its subjects, dies for its bondsmen. This then was the first cause of the Lord's Passion, that He would have it known how great God's love to man, Who desired rather to be loved than feared. The second was that He might abolish with yet more justice the sentence of death which He had with justice passed. For as the first man had by guilt incurred death through God's sentence, and handed down the same to his posterity, the second Man, who knew no sin, came from heaven that death might be condemned, which, when commissioned to seize the guilty, had presumed to touch the Author of sinlessness. And it is no wonder if for us He laid down what He had taken of us, His life, namely, when He has done other so great things for us, and bestowed so much on us. PSEUDO-AUG. Vigil. cont. Felicia- num. 14. Far be from the faithful any suspicion that Christ experienced our death in such sort that life (as far as it can) ceased to live. Had this been so, how could aught have been said to live during that three days, if the Fountain of Life itself was dried up? Therefore Christ's Godhead experienced death through its partaking of humanity or of human feeling, which it had voluntarily taken on it; but it lost not the properties of its nature by which it gives life to all things. For when we die, without doubt the loss of life by the body is not the destruction of the soul, but the soul quitting the body loses not its own properties, but only lets go what it had quickened, and as far as in it lays produces the death of somewhat else, but itself defies death. To speak now of the Saviour's soul; it might depart without being itself destroyed from His body for this three days' space, even by the common laws of death, and without taking into account the indwelling Godhead, and His singular righteousness. For I believe that the Son of God died not in punishment of unrighteousness which He had not at all, but according to the law of that nature which He took upon Him for the redemption of the human race. DAMASC. Although He died as man, and His holy soul was separated from His unstained body, yet His Godhead remained inseparate from either body or soul. Yet was not the one Person divided into two; for as both Dam. de Fid. Orth. iii. 27.

body and soul had from the beginning an existence in the Person of the Word, so also had they in death. For neither soul nor body had ever a Person of their own, besides the Person of the Word. JEROME; It was a mark of Divine power in Him thus to dismiss the Spirit as Himself had said, *No man can take my life from me, but I lay it down and take it again.* For by *the ghost* in this place we understand the soul; so called either because it is that which makes the body quick or spiritual, or because the substance of the soul itself is spirit, according to that which is written, *Thou takest away their breath, and they die.* CHRYS. Also for this reason He cried out with a loud voice to shew that this is done by His own power. For by crying out with a loud voice when dying, He shewed incontestably that He was the true God; because a man in dying can scarcely utter even a feeble sound. AUG. Luke mentions the words which He thus cries out, *Father, into thy hands I commend my Spirit.* HILARY; Or, He gave up the ghost with a loud voice, in grief that He was not carrying the sins of all men.

John 10, 18.

Ps. 104, 29.

Aug. de Cons. Ev. iii. 18.

51. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

52. And the graves were opened; and many bodies of the saints which slept arose,

53. And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

55. And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:

56. Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

ORIGEN; Great things were done at the moment that Jesus cried with a great voice. AUG. The wording sufficiently shews that the veil was rent just when He gave up the ghost. If he had not added, *And, lo!* but had merely said, *And the veil of the temple was rent*, it would have been uncertain whether Matthew and Mark had not inserted it here out of its place as they recollected, and Luke had observed the right order, who having said, *And the sun was darkened*, adds, *And the veil of the temple was rent in twain;* or, on the contrary, Luke had returned to what they had inserted in its place. ORIGEN; It is understood that there were two veils; one veiling the Holy of Holies, the other, the outer part of the tabernacle or temple. In the Passion then of our Lord and Saviour, it was the outer veil which was rent from the top to the bottom, that by the rending of the veil from the beginning to the end of the world, the mysteries might be published which had been hid with good reason until the Lord's coming. *But when that which is perfect is come*, then the second veil also shall be taken away, that we may see the things that are hidden within, to wit, the true Ark of the Testament, and behold the Cherubim and the rest in their real nature. HILARY; Or, The veil of the temple is rent, because from this time the nation was dispersed, and the honour of the veil is taken away with the guardianship of the protecting Angel. LEO; The sudden commotion in the elements is a sufficient sign in witness of His venerable Passion, *The earth quaked, and the rocks rent, and the graves were opened.* JEROME; It is not doubtful to any what these great signs signify according to the letter, namely, that heaven and earth and all things should bear witness to their crucified Lord. HILARY; *The earth quaked*, because it was unequal to contain such a body; *the rocks rent*, for the Word of God that pierces all strong and mighty things, and the virtue of the eternal Power had penetrated them; *the graves were opened*, for the bands of death were loosed. *And many bodies of the saints which slept arose*, for illumining the darkness of death, and shedding light upon the gloom of Hades, He robbed the spirits of death. CHRYS. When He remained on the cross they had said tauntingly, *He saved others, himself he cannot save.* But what He would not do for Himself, that He did

Aug. de Cons. Ev. iii. 19.

Luke 23, 45.

1 Cor. 13, 10.

'Leo, in Serm. de Pass.' non occ.

and more than that for the bodies of the Saints. For if it was a great thing to raise Lazarus after four days, much more was it that they who had long slept should now shew themselves alive; this is indeed a proof of the resurrection to come. But that it might not be thought that that which was done was an appearance merely, the Evangelist adds, *And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.* JEROME; As Lazarus rose from the dead, so also did many bodies of the Saints rise again to shew forth the Lord's resurrection; yet notwithstanding that the graves were opened, they did not rise again before the Lord rose, that He might be the first-born of the resurrection from the dead. *The holy city* in which they were seen after they had risen may be understood to mean either the heavenly Jerusalem, or this earthly, which once had been holy. For the city of Jerusalem was called Holy on account of the Temple and the Holy of Holies, and to distinguish it from other cities in which idols were worshipped. When it is said, *And appeared unto many*, it is signified that this was not a general resurrection which all should see, but special, seen only by such as were worthy to see it. REMIG. But some one will ask, what became of those who rose again when the Lord rose. We must believe that they rose again to be witnesses of the Lord's resurrection. Some have said that they died again, and were turned to dust, as Lazarus and the rest whom the Lord raised. But we must by no means give credit to these men's sayings, since if they were to die again, it would be greater torment to them, than if they had not risen again. We ought therefore to believe without hesitation that they who rose from the dead at the Lord's resurrection, ascended also into heaven together with Him.

ORIGEN; These same mighty works are still done every day; the veil of the temple is rent for the Saints, in order to reveal the things that are contained within. The earth quakes, that is, all flesh because of the new word and new things of the New Testament. The rocks are rent, i. e. the mystery of the Prophets, that we may see the spiritual mysteries hid in their depths. The graves are the bodies of sinful souls, that is, souls dead to God; but when by God's grace these souls have been raised, their bodies which before were graves, become

bodies of Saints, and appear to go out of themselves, and follow Him who rose again, and walk with Him in newness of life; and such as are worthy to have their conversation in heaven enter into the Holy City at divers times, and appear unto many who see their good works.

AUG. It is no contradiction here that Matthew says, that *The centurion and they that were with him, watching Jesus, feared when they saw the earthquake, and the things that were done;* while Luke says, that he wondered at the giving up the ghost with a loud voice. For when Matthew adds, *the things that were done*, this gives full scope for Luke's expression, that he wondered at the Lord's death, for this among the rest was wonderful. JEROME; Observe, that in the very midst of the offence of His passion the Centurion acknowledges the Son of God, while Arius in the Church proclaims Him a creature. RABAN. Whence with good reason by the Centurion is denoted the faith of the Church, which, when the veil of heavenly mysteries had been rent by the Lord's death, immediately asserts Jesus to be both very Man, and truly Son of God, while the Synagogue held its peace. LEO; From this example then of the Centurion let the substance of the earth tremble in the punishment of its Redeemer, let the rocks of unbelieving minds be rent, and those who were pent up in these sepulchres of mortality leap forth, bursting the bonds that would detain them; and let them shew themselves in the Holy City, i. e. the Church of God, as signs of the Resurrection to come; and thus let that take place in the heart, which we must believe takes place in the body.

Aug. de Cons. Ev. iii. 20.

Leo, Serm. 66. 3.

JEROME; It was a Jewish custom, and held no disgrace, according to the manners of the people of old, for women to minister of their substance, food, and clothing to their teachers. This Paul says, that he refused, because it might occasion scandal among the Gentiles. They ministered to the Lord of their substance, that He might reap their carnal things, of whom they reaped spiritual things. Not that the Lord needed food of the creature, but that He might set an example for the teacher, that He should be content to receive food and clothing from His disciples. But let us see what sort of attendants He had; *Among whom was Mary Magda-*

lene, and Mary the mother of James and Joseph, and the mother of Zebedee's children. ORIGEN; In Mark the third is called Salome. CHRYS. These women thus watching the things that are done are the most compassionate, the most sorrowful. They had followed Him ministering, and remained by Him in danger, shewing the highest courage, for when the disciples fled they remained. JEROME; 'See,' says Helvidius, 'Jacob and Joseph are the sons of Mary the Lord's mother, whom the Jews call the brethren of Christ. He is also called James the less, to distinguish him from James the greater, who was the son of Zebedee.' And he urges that 'it were impious to suppose that His mother Mary would be absent, when the other women were there; or that we should have to invent some other third unknown person of the name of Mary, and that too when John's Gospel witnesses that His mother was present.' O blind folly! O mind perverted to its own destruction! Hear what the Evangelist John says: *There stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.* No one can doubt that there were two Apostles called James; the son of Zebedee, and the son of Alpheus. This unknown James the less, whom Scripture mentions as the son of Mary, if he is an Apostle, is the son of Alpheus; if he is not an Apostle, but a third unknown James, how can he be supposed to be the Lord's brother, and why should he be styled 'The Less,' to distinguish him from 'The Greater?' For The Greater and The Less are epithets which distinguish two persons, but not three. And that the James, the Lord's brother, was an Apostle, is proved by Paul, *Other of the Apostles saw I none, save James the Lord's brother.* But that you should not suppose this James to be the son of Zebedee, read the Acts, where he was put to death by Herod. The conclusion then remains, that this Mary, who is described as the mother of James the less, was wife of Alpheus, and sister of Mary the Lord's mother, called by John, Mary the wife of Cleophas. But should you incline to think them two different persons, because in one place she is called Mary the mother of James the less, and in another place Mary the wife of Cleophas, you will learn the Scripture custom of calling the same man by different names; as

Hieron. adv. Helvid.

Mark 6, 3.

John 19, 25.

Gal. 1, 19.

Acts 12, 1.

vid. sup. 13, 55.

Raguel Moses' father-in-law is called Jethro. In like manner then, Mary the wife of Cleophas is called the wife of Alpheus, and the mother of James the less. For if she had been the Lord's mother, the Evangelist would here, as in all other places, have called her so, and not described her as the mother of James, when he meant to designate the mother of the Lord. But even if Mary the wife of Cleophas, and Mary the mother of James and Joses, were different persons, it is still certain, that Mary the mother of James and Joses was not the Lord's mother. AUG. We might have supposed that some of the women *stood afar off*, as three Evangelists say, and others *near the cross*, as John says, had not Matthew and Mark reckoned Mary Magdalen among those that stood afar off, while John puts her among those that stood near. This is reconciled if we understand the distance at which they were to be such that they might be said to be near, because they were in His sight; but far off in comparison of the crowd who stood nearer with the centurion and soldiers. We might also suppose that they who were there together with the Lord's mother, began to depart after He had commended her to the disciple, that they might extricate themselves from the crowd, and looked on from a distance at the other things which were done, so that the Evangelists, who speak of them after the Lord's death, speak of them as standing afar off. Aug. ubi sup.

57. When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple:

58. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59. And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60. And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

61. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

Gloss. non occ. GLOSS. When the Evangelist had finished the order of the Lord's Passion and death, he treats of His burial. REMIG. Arimathea is the same as Ramatha, the city of Helcana and Samuel, and is situated in the Chananitic country near Diospolis. This Joseph was a man of great dignity in respect of worldly station, but has the praise of much higher merit in God's sight, seeing he is described as righteous. Indeed he that should have the burial of the Lord's body ought to have been such, that he might be deserving of that office by righteous merit. JEROME; He is described as rich, not out of any ambition on the part of the writer to represent so noble and rich a man as Jesus' disciple, but to shew how he was able to obtain the body of Jesus from Pilate. For poor and unknown individuals would not have dared to approach Pilate, the representative of Roman power, and ask the body of a crucified malefactor. In another Gospel this Joseph is called a counsellor; and it is supposed that the first Psalm has reference to him, *Blessed is the man that walketh not in the counsel of the ungodly.* CHRYS. Consider this man's courage; he risked his life, and took upon him many enmities in order to render this service; and not only dares to ask for Christ's body, but also to bury it. JEROME; By this simple burial of the Lord is condemned the ostentation of the rich, who cannot dispense with lavish expense even in their tombs. But we may also consider in a spiritual sense, that the Lord's body was wrapped not in gold, jewels, or silk, but in clean linen; and that he who wrapped it, is he who embraces Jesus with a pure heart. REMIG. Or, otherwise; The linen is grown out of the ground, and is bleached to whiteness with great labour, and thus this signifies that His body which was taken of the earth, that is of a Virgin, through the toil of passion came to the whiteness of immortality. RABAN. From this also has prevailed in the Church the custom of celebrating the sacrifice of the altar not in silk, or in coloured robes, but in linen grown from the earth, as we read, was ordered by the Holy Pope Silvester. PSEUDO-AUG. The Saviour was laid in a tomb belonging to another man, because He died for the salvation of others. For why should He who in Himself had no death, have been laid in His own tomb? Or He whose place

Ps. 1, 1.

Pseudo-Aug. Serm. App. 248. 4.

was reserved for Him in heaven, have had a monument upon earth? He who remained but three days space in the tomb, not as dead, but as resting on His bed? A tomb is the necessary abode of death; Christ then, who is our life, could not have an abode of death; He that ever liveth had no need of the dwelling of the departed. JEROME; He is laid in a new tomb, lest after His resurrection it should be pretended that it was some other who had risen when they saw the other bodies there remaining. The new tomb may also signify the virgin womb of Mary. And He was laid in a tomb hewn out of the rock, lest had it been one raised of many stones, it might have been said that He was stolen away by undermining the foundations of the pile. PSEUDO-AUG. Had the tomb been in the earth, it might have been said they undermined the place, and so carried Him off. Had a small stone been laid thereon, they might have said, They carried Him off while we slept. JEROME; That a great stone was rolled there, shews that the tomb could not have been re-opened without the united strength of many. HILARY; Mystically, Joseph affords a figure of the Apostles. He wraps the body in a clean linen cloth, in which same linen sheet were let down to Peter out of heaven all manner of living creatures; whence we understand, that under the representation of this linen cloth the Church is buried together with Christ. The Lord's body moreover is laid in a chamber hewn out of rock, empty and new; that is, by the teaching of the Apostles, Christ is conveyed into the hard breast of the Gentiles hewn out by the toil of teaching, rude and new, hitherto unpenetrated by any fear of God. And for that besides Him ought nothing to enter our breasts, a stone is rolled to the mouth, that as before Him we had received no author of divine knowledge, so after Him we should admit none. ORIGEN; This is no casual mention of the circumstances that the body was wrapped in clean linen, and laid in a new tomb, and a great stone rolled to the mouth, but that every thing touching the body of Jesus is clean, and new, and very great. REMIG. When the Lord's body was buried, and the rest returned to their own places, the women alone, who had loved Him more attachedly adhered to Him, and with anxious care noted the place

'Aug. in Serm.' non occ.

where the Lord's body was laid, that at fit time they might perform the service of their devotion to him. ORIGEN; The mother of the sons of Zebedee is not mentioned as having sat over against the sepulchre. And perhaps she was able to endure as far as the cross only, but these as stronger in love were not absent even from the things that were afterwards done. JEROME; Or, when the rest left the Lord, the women continued in their attendance, looking for what Jesus had promised; and therefore they deserved to be the first to see the resurrection, because *he that endureth to the end shall be saved.* REMIG. And to this day the holy women, that is, the lowly souls of the saints, do the like in this present world, and with pious assiduity wait while Christ's passion is being completed.

Matt. 10, 22.

62. Now the next day, that followed the day of the preparation, the Chief Priests and Pharisees came together unto Pilate,

63. Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can.

66 So they went and made the sepulchre sure, sealing the stone, and setting a watch.

JEROME; It was not enough for the Chief Priests to have crucified the Lord the Saviour, if they did not guard the sepulchre, and do their utmost to lay hands on Him as He rose from the dead. RABAN. By the Parasceve is meant 'preparation;' and they gave this name to the sixth day of the week, on which they made ready the things needed for

the Sabbath, as was commanded respecting the manna, *On the sixth day they gathered twice as much.* Because on the sixth day man was made, and on the seventh God rested; therefore on the sixth day Jesus died for man, and rested the Sabbath day in the tomb. The Chief Priests although in putting the Lord to death they had committed a heinous crime, yet were they not satisfied unless even after His death they carried on the venom of their malice once begun, traducing His character, and calling one, whom they knew to be guileless, *a deceiver.* But as Caiaphas prophesied without knowing it, that *it is expedient that one man should die for the people*, so now, Christ was a deceiver[1], not from truth into error, but leading men from error to truth, from vices to virtue, from death to life. REMIG. They say that He had declared, *After three days I will rise again*, in consequence of that He said above, *As Jonas was three days and three nights in the whale's belly, &c.* But let us see in what way He can be said to have risen again *after three days.* Some would have the three hours of darkness understood as one night, and the light succeeding the darkness as a day, but these do not know the force of figurative language. The sixth day of the week on which He suffered comprehended the foregoing night; then follows the night of the Sabbath with its own day, and the night of the Lord's day includes also its own day; and hence it is true that He rose again after three days. AUG. He rose again after three days, to signify the consent of the whole Trinity in the passion of the Son; the three days' space is read figuratively, because the Trinity which in the beginning made man, the same in the end restores man by the passion of Christ.

Exod. 16, 22.

John 11, 49.

[1] seductor

Matt. 12, 40.

'Aug. in Serm.' non occ.

RABAN. *Command therefore that the sepulchre be made sure until the third day.* For Christ's disciples were spiritually thieves; stealing from the unthankful Jews the writings of the New and Old Testament, they bestowed them to be used by the Church; and while they slept, that is, while the Jews were sunk in the lethargy of unbelief, they carried off the promised Saviour, and gave Him to be believed on by the Gentiles. HILARY; Their fear lest the body should be stolen, the setting a watch on the tomb, and sealing it, are marks of folly and unbelief, that they should have sought

to seal up the tomb of One at whose bidding they had seen a dead man raised from the tomb. RABAN. When they say, *And the last error will be worse than the first*, they utter a truth unwittingly, for their contempt of penitence was worse for the Jews than was their error of ignorance. CHRYS. Observe how against their will they concert to demonstrate the truth, for by their precautions irrefragable demonstration of the resurrection was attained. The sepulchre was watched, and so no fraud could have been practised; and if there was no collusion, it is certain that the Lord rose again. RABAN. Pilate's answer to their request is as much as to say, Be it enough for you that ye have conspired the death of an innocent man, henceforth let your error remain with you. CHRYS. Pilate will not suffer that the soldiers alone should seal. But as though he had learnt the truth concerning Christ, he was no longer willing to be partner in their acts, and says, Seal it as ye will yourselves, that ye may not be able to accuse others. For had the soldiers alone sealed, they might have said that the soldiers had suffered the disciples to steal the body, and so given the disciples a handle to forge a tale concerning the resurrection; but this could they not say now, when they themselves had sealed the sepulchre.

Chrys. Hom. lxxxix.

CHAP. XXVIII.

1. In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3. His countenance was like lightning, and his raiment white as snow:

4. And for fear of him the keepers did shake, and became as dead men.

5. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6. He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

7. And go quickly and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

PSEUDO-CHRYS. After the mockings and scourgings, after the mingled draughts of vinegar and gall, the pains of the cross, and the wounds, and finally after death itself and Hades, there rose again from the grave a renewed flesh, there returned from obstruction a hidden life, health chained up in death broke forth, with fresh beauty from its ruin. AUG. Concerning the hour when the women came to the sepulchre

Pseudo-Chrys. Hom. de Resur. iii.

Aug. de Cons. Ev. iii. 24.

there arises a question not to be overlooked. Matthew here says, *On the evening of the Sabbath.* What then means that of Mark, *Very early in the morning, the first day of the week?* Truly Matthew, by naming the first part of the night, to wit, the evening, denotes the whole night in the end of which they come to the sepulchre. But seeing the Sabbath hindered them from doing this before, he designates the whole night by the earliest portion of it in which it became lawful for them to do whatever, during some period of the night, they designed to do. Thus, *On the evening of the sabbath*, is just the same as if he had said, On the night of the sabbath, i. e. the night which follows the day of the sabbath, which is sufficiently proved by the words which follow, *As it began to dawn towards the first day of the week.* This could not be if we understood only the first portion of the night, its beginning, to be conveyed by the word, *evening.* For the evening or beginning of the night does not *begin to dawn towards the first day of the week*, but only the night which is concluded by the dawn. And this is the usual mode of speaking in Holy Scripture, to express the whole by a part. By *evening* therefore he implied the night, in the end of which they came to the sepulchre. BEDE; Otherwise; It may be understood that they began to come in the evening, but that it was the dawn of the first day of the week when they reached the sepulchre; that is, that they prepared the spices for anointing the Lord's body in the evening, but that they took them to the sepulchre in the morning. This has been so shortly described by Matthew, that it is not quite clear in his account, but the other Evangelists give the order more distinctly. The Lord was buried on the sixth day of the week, and the women returning from the sepulchre prepared spices and ointments as long as it was lawful to work; on the sabbath they rested, according to the commandment, as Luke plainly declares; and when the Sabbath was past and the evening was come, and the season of labour returned, with zealous devotion they proceeded to purchase such spices as they yet lacked, (this is implied in Mark's words, *when the sabbath was past*, that they might go and anoint Jesus, for which purpose they come early in the morning to the sepulchre. JEROME; Or, otherwise; This

Mark 16, 2.

Beda in loc.

apparent discrepancy in the Evangelists as to the times of their visits is no mark of falsehood, as wicked men urge, but shews the sedulous duty and attention of the women, often going and coming, and not enduring to be long absent from the sepulchre of their Lord.

REMIG. It is to be known that Matthew designs to hint to us a mystical meaning, of how great worthiness this most holy night drew from the noble conquest of death, and the Resurrection of Our Lord. With this purpose he says, *On the evening of the Sabbath.* For whereas according to the wonted succession of the hours of the day, evening does not dawn towards day, but on the contrary darkens towards night, these words shew that the Lord shed, by the light of His resurrection joy and brilliance over the whole of this night. BEDE; For from the beginning of the creation of the world until now, the course of time has followed this arrangement, that the day should go before the night, because man, fallen by sin from the light of paradise, has sunk into the darkness and misery of this world. But now most fitly night goes before day, when, through faith in the resurrection, we are brought back from the darkness of sin and the shadow of death to the light of life, by the bounty of Christ. CHRYSOLOGUS[g]. Because the sabbath is illuminated, not taken away, by Christ, Who said, *I am not come to destroy the Law, but to fulfil it.* It is illuminated that it may lighten into the Lord's day, and shine forth in the Church, when it had hitherto burnt dim, and been obscured by the Jews in the Synagogue.

Beda, Hom. Æst. i.

Chrys. Serm. 75.

Matt. 5, 17.

It follows, *Came Mary Magdalen, and the other Mary, &c.* Late runs woman for pardon, who had run early to sin; in paradise she had taken up unbelief, from the sepulchre she hastes to take up faith; she now hastens to snatch life from death, who had before snatched death from life. And it is not, They come, but *came,* (in the singular,) for in mystery and not by accident, the two came under one name. She came, but altered; a woman, changed in life, not in name; in virtue, not in sex. The women go before the Apostles, bearing to the Lord's sepulchre a type of the Churches; the

[g] The Sermons of S. Peter of Ravenna, surnamed Chrysologus, are quoted in the Catena under the name Severianus.

two Marys, to wit. For Mary is the name of Christ's mother; and one name is twice repeated for two women, because herein is figured the Church coming out of the two nations, the Gentiles and the Jews, and being yet one. Mary came to the sepulchre, as to the womb of the resurrection, that Christ might be the second time born out of the sepulchre of faith, who after the flesh had been born of her womb; and that as a virgin had borne Him into this life present, so a sealed sepulchre might bring Him forth into life eternal. It is proof of Deity to have left a womb virgin after birth, and no less to have come forth in the body from a closed sepulchre. JEROME; *And, behold, there was a great earthquake.* Our Lord, Son at once of God and man, according to His twofold nature of Godhead and of flesh, gives a sign one while of His greatness, another while of His lowliness. Thus, though now it was man who was crucified, and man who was buried, yet the things that were done around shew the Son of God. HIL. The earthquake is the might of the resurrection, when the sting of death being blunted, and its darkness illuminated, there is stirred up a quaking of the powers beneath, as the Lord of the heavenly powers rises again. CHRYS. Or the earthquake was to rouse and waken the women, who had come to anoint the body; and as all these things were done in the night-time, it was probable that some of them had fallen asleep. BEDE; The earthquake at the Resurrection, as also at the Crucifixion, signifies that worldly hearts must be first moved to penitence by a health-giving fear through belief in His Passion and Resurrection. CHRYSOL. If the earth thus quaked when the Lord rose again to the pardon of the Saints, how will it quake when He shall rise again to the punishment of the wicked? As the Prophet speaks, *The earth trembled when the Lord rose again to judgment.* And how will it endure the Lord's presence, when it was unable to endure the presence of His Angel? *And the Angel of the Lord descended from heaven.* For when Christ arose, death was destroyed, commerce with heaven is restored to things on the earth; and woman, who had of old held communication to death with the Devil, now holds communication to life with the Angel. HIL. This is an instance of the mercy of God the Father, to supply the ministry of heavenly power to

Beda, ubi sup.

Chrysol. Serm. 77 et 74.

Ps. 76, 8.

the Son on His resurrection from the grave; and he is therefore the proclaimer of this first resurrection, that it may be heralded by some attendant token of the Father's good pleasure. BEDE; Forasmuch as Christ is both God and man, therefore there lack not amidst the acts of His humanity the ministrations of Angels, due to Him as God. *And came and rolled back the stone;* not to open the door for the Lord to come forth, but to give evidence to men that He was already come forth. For He who as mortal had power to enter the world through the closed womb of a Virgin, He when become immortal, was able to depart out of the world by rising from a sealed sepulchre. REMIG. The rolling back of the stone signifies the opening of Christ's sacraments, which were covered by the letter of the Law. For the Law having been writen on stones, is here denoted by the stone. CHRYSOL. He said not 'rolled,' but *rolled back;* because the rolling to of the stone was a proof of death; the rolling it back asserted the resurrection. The order of things is changed; The Tomb devours death, and not the dead; the house of death becomes the mansion of life; a new law is imposed upon it, it receives a dead, and renders up a living, man. It follows, *And sat thereon.* He sat down, who was incapable of weariness; but sat as a teacher of the faith, a master of the Resurrection; upon the stone, that the firmness of his seat might assure the stedfastness of the believers; the Angel rested the foundations of the Faith upon that rock, on which Christ was to found His Church. Or, by the stone of the sepulchre may be denoted death, under which we all lay; and by the Angel sitting thereon, is shewn that Christ hath by His might subdued death. BEDE; And rightly did the Angel appear standing, who proclaimed the Lord's coming into the world, to shew that the Lord should come to vanquish the prince of this world. But the Herald of the Resurrection is related to have been seated, to shew that now He had overcome him that had the power of death, He had mounted the throne of the everlasting kingdom. He sate upon the stone, now rolled back, wherewith the mouth of the sepulchre had been closed, to teach that He by His might had burst the bonds of the tomb. AUG. It may disquiet some, how it is that according to Mat-

Beda ubi sup.

Chrys. Serm. 74.

Beda ubi sup.

Aug. de Cons. Ev. iii. 24.

thew the Angel sate upon the stone after it had been rolled back from the sepulchre, whereas Mark says that the women having gone into the sepulchre, saw a young man sitting on the right hand. Either we may suppose that they saw two, and that Matthew has not mentioned him whom they saw within, nor Mark him whom they saw without the sepulchre; but that they heard from each severally what the Angels said concerning Jesus. Or the words, *entering into the sepulchre*, may mean entering into some enclosed place, which probably there might be in front of the rock out of which the sepulchre was hewn; and thus it might be the same Angel whom they saw sitting on the right hand, whom Matthew describes as sitting on the stone which he had rolled back. CHRYSOL. The splendour of his countenance is distinct from the shining of his raiment; his countenance is compared to lightning, his raiment to snow; for the lightning is in heaven, snow on the earth; as the Prophet saith, *Praise the Lord from the earth; fire and hail, snow and vapours.* Thus in the Angel's countenance is preserved the splendour of his heavenly nature; in his raiment is shewn the grace of human communion. For the appearance of the Angel that talked with them is so ordered, that eyes of flesh might endure the still splendour of his robes, and by reason of his shining countenance they might tremble before the messenger of their Maker. ID. But what means this raiment where there is no need of a covering? The Angel figures our dress, our shape, our likeness in the Resurrection, when man is sufficiently clothed by the splendour of his own body. JEROME; The Angel in white raiment signifies the glory of His triumph. GREG. Or otherwise; *Lightning* inspires terror; *snow* is an emblem of equity; and as the Almighty God is terrible to sinners and mild to the righteous, so this Angel is rightly a witness of His resurrection, and is exhibited with a countenance as lightning, and with raiment as snow, that by His presence He might terrify the wicked, and comfort the good; and so it follows, *And for fear of him the keepers did shake.* RABAN. These who had not the faith of love were shaken with a panic fear; and they who would not believe the truth of the resurrection *become* themselves *as dead men.* CHRYSOL. For they kept watch

Mark 16, 5.

Chrysol. Serm. 75.

Ps. 148, 7.

Chrysol. Serm. 77.

Greg. Hom. in Ev. xxi. 4.

Chrysol. Serm. 75.

over Him with a purpose of cruelty, not with the solicitude of affection. And no man can stand who is forsaken by his own conscience, or troubled with a sense of guilt. Hence the Angel confounds the wicked, and comforts the good. JEROME; The guards lay like dead men in a trance of terror, but the Angel speaks comfort not to them, but to the women, saying, *Fear not ye;* as much as to say, Let them fear with whom unbelief abides; but do ye who seek the crucified Jesus hear that He has risen again, and has accomplished what He promised. CHRYSOL. For their faith had been bowed by the cruel storm of His Passion, so that they sought Him yet as crucified and dead; *I know that ye seek Jesus which was crucified;* the weight of the trial had bent them to look for the Lord of heaven in the tomb, but, *He is not here.* RABAN. His fleshly presence, that is; for His spiritual presence is absent from no place. *He is risen, as he said.* CHRYS. As much as to say, If ye believe me not, remember His own words. And then follows further proof, when he adds, *Come, see the place where the Lord lay.* JEROME; That if my words fail to convince you, the empty tomb may. CHRYSOL. Thus the Angel first announces His name, declares His Cross, and confesses His Passion; but straightway proclaims Him risen and their Lord. An Angel after such sufferings, after the grave acknowledges Him Lord; how then shall man judge that the Godhead was diminished by the flesh, or that His Might failed in His Passion. He says, *Which was crucified,* and points out the place where the Lord was laid, that they should not think that it was another, and not the same, who had risen from the dead. And if the Lord reappears in the same flesh, and gives evidence of His resurrection, why should man suppose that he himself shall reappear in other flesh? Or why should a slave disdain his own flesh, seeing the Lord did not change ours? RABAN. And this glad tiding is given not to you alone for the secret comfort of your own hearts, but ye must extend it to all who love Him; *Go quickly, and tell his disciples.* CHRYSOL. As much as to say, Woman, now thou art healed, return to the man, and persuade him to faith, whom thou didst once persuade to treachery. Carry to man the proof of the Resurrection, to whom thou didst

Chrys. Serm. 77.

Chrys. Serm. 76.

Chrys. Serm. 77.

once carry counsel of destruction. CHRYS. *And, behold, he shall go before you*, that is, to save you from danger, lest fear should prevail over faith.

JEROME; Mystically; *He shall go before you into Galilee*, that is, into the wallowing stye[1] of the Gentiles, where before was wandering and stumbling, and the foot had no firm and steady resting-place. BEDE; The Lord is rightly seen by His disciples in Galilee, forasmuch as He had already passed from death to life, from corruption to incorruption; for such is the interpretation of Galilee, 'Transmigration.' Happy women! who merited to announce to the world the triumph of the Resurrection! More happy souls, who in the day of judgment, when the reprobate are smitten with terror, shall have merited to enter the joy of the blessed resurrection!

[1] volutabrum.

Beda, Hom. ubi sup.

8. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

HILARY; The women having been comforted by the Angel, are straightway met by the Lord, that when they should proclaim His resurrection to the disciples, they should speak rather from Christ's own mouth than from an Angel's. AUG. *They departed forth of the tomb*, that is, from that spot of the garden which was before the tomb hewn in the rock. JEROME; A twofold feeling possessed the minds of the women, fear and joy; fear, at the greatness of the miracle; joy, in their desire of Him that was risen; but both added speed to their women's steps, as it follows, *And did run to bring his disciples word.* They went to the Apostles, that through them might be spread abroad the seed of the faith. They who thus desired, and who thus ran, merited to have their

Aug. de Cons. Ev. iii. 23.

rising Lord come to meet them; whence it follows, *And, behold, Jesus met them, saying, All hail.* RABAN. Hereby He shewed that He will meet with His help all those who begin the ways of virtue, and enable them to attain to everlasting salvation. JEROME; The women ought first to hear this *Hail*, that the curse of the woman Eve may be removed in these women.

CHRYSOL. That in these women is contained a full figure of the Church is shewn hereby, that Christ convinces His disciples when in doubt concerning the Resurrection, and confirms them when in fear; and when He meets them He does not terrify them by His power, but prevents them with the ardour of love. And Christ in His Church salutes Himself, for He has taken it into His own Body. AUG. We conclude that they had speech of Angels twice at the sepulchre; when they saw one Angel, of whom Matthew and Mark speak; and again when they saw two Angels, as Luke and John relate. And twice in like manner of the Lord; once at that time when Mary supposed Him to be *the gardener*, and now again when He met them in the way to confirm them by repetition, and to restore them from their faintness. CHRYSOL. Then Mary was not suffered to touch Him; now she has permission not only to touch, but to hold Him altogether; *they came and held him by the feet, and worshipped him.* RABAN. It was told above how He rose when the sepulchre was closed, to shew that that body which had been shut up therein dead, was now become immortal. He now offers His feet to be held by the women, to shew that He had real flesh, which can be touched by mortal creatures. CHRYSOL. They hold Christ's feet, who in the Church present the type of Evangelic preaching, and merit this privilege by their running to Him; and by faith so detain their Saviour's footsteps, that they may come to the honour of His perfect Godhead. She is deservedly bid to *touch me not*, who mourns her Lord upon earth, and so seeks Him dead in the tomb, as not to know that He reigns in heaven with the Father. This, that the same Mary, one while exalted to the summit of faith, touches Christ, and holds Him with entire and holy affection; and again, cast down in weakness of flesh, and

Chrysol. Serm. 76.

Aug. ubi sup.

John 20, 15.

Chrysol. ubi sup.

Chrysol. ubi sup.

womanly infirmity, doubts, undeserving to touch her Lord, causes us no difficulty. For that is of mystery, this of her sex; that is of divine grace, this of human nature. And so also we, when we have knowledge of divine things, live unto God; when we are wise in human things, we are blinded by our own selves. ID. They held His feet to shew that the head of Christ is the man, but that the woman is in Christ's feet, and that it was given to them through Christ, not to go before, but to follow the man. Christ also repeats what the Angel had said, that what an Angel had made sure, Christ might make yet more sure. It follows, *Then saith Jesus unto them, Fear not.* JEROME; This may be always observed, both in the Old and New Testament, that when there is an appearance of any majestic person, the first thing done is to banish fear, that the mind being tranquillized may receive the things that are said. HILARY; The same order as of old now followed in the reversal of our woe, that whereas death began from the female sex, the same should now first see the glory of the Resurrection, and be made the messenger thereof. Whence the Lord adds, *Go tell my brethren that they go into Galilee, there shall they see me.* CHRYSOL. He calls them *brethren* whom He has made akin to His own body; *brethren* whom the generous Heir has made His co-heirs; *brethren*, whom He has adopted to be sons of His own Father. AUG. That the Lord, both by His own mouth, and by the Angel, directs them to seek for Him, not in that place in which He was to shew Himself first, but in Galilee, makes every believer anxious to understand in what mystery it is spoken. Galilee is interpreted 'transmigration,' or 'revelation[a].' And according to the first interpretation what meaning offers itself, save this, that the grace of Christ was to pass from the people of Israel to the Gentiles, who would not believe when the Apostles should preach the Gospel to them, unless the Lord Himself should first make ready their way in the hearts of men. This is the signification of that, *He shall go before you into Galilee. There shall ye see him*, means, there shall ye find His

Chrysol. Serm. 80.

Chrysol. ubi sup.

Aug. de Cons. Ev. iii. ult.

[a] According to the two different senses of the Hebrew root גלה 'migrating from a country,' or 'revealing,' both coming from the primitive notion of 'making bare.'

members, there shall ye perceive His living Body in such as shall receive you. According to the other interpretation, 'revelation,' it is to be understood, *ye shall see him* no longer in the form of a servant, but in that in which He is equal with the Father. That revelation will be the true Galilee, when *we shall be like him, and shall see him as he is.* That will be the blessed passing from this world to that eternity. 1 John 3, 2.

11. Now when they were going, behold, some of the watch came into the city, and shewed unto the Chief Priests all the things that were done.

12. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13. Saying, Say ye, His disciples came by night, and stole him away while we slept.

14. And if this come to the governor's ears, we will persuade him, and secure you.

15. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

CHRYS. Of the signs which were shewn around Christ, some were common to the whole world, as the darkness; some peculiar to the watch, as the wonderful apparition of Angels, and the earthquake, which were wrought for the soldiers' sake, that they might be stunned with amazement, and bear testimony to the truth. For when truth is proclaimed by its adversaries, it adds to its brightness. Which befel now; *Some of the watch came into the city, and shewed unto the Chief Priests all the things that were done.* RABAN. Simple minds, and unlearned country-folk, often make manifest without guile the truth of a matter, as the thing is; but on the other hand, a crafty wickedness studies how to recommend falsehood by glosing words. JEROME; Thus the Chief Priests, who ought to have been by this turned to penitence, and to seek Jesus risen, persevere in their wickedness, and convert the money which was given for the use of the Temple Chrys. Hom. xc.

to the purchase of a lie, as before they had given thirty pieces
Chrys. ubi sup. of silver to the traitor Judas. CHRYSOL. Not content to have put the Master to death, they plot how they may destroy the disciples, and make the Master's power matter of charge against His disciples. The soldiers indeed lost Him, the Jews missed Him, but the disciples carried Him away, not by theft, but by faith; by virtue, and not by fraud; by holiness, and not by wickedness; alive, and not dead. CHRYS. How should the disciples carry Him away by stealth, men poor, and of no station, and who scarcely dared to shew themselves? They fled when afterwards they saw Christ alive, how, when He was dead, would they not have feared so great a multitude of soldiers? How were they to remove the door of the sepulchre? One might have done it unperceived by the guard. But a large stone was rolled to the mouth requiring many hands. And was not the seal thereon? And why did they not attempt it the first night, when there was none at the sepulchre? For it was on the Sabbath that they begged the body of Jesus. Moreover, what mean these napkins which Peter sees laid here? Had the disciples stolen the Body, they would never have stripped it, both because it might so receive hurt, and cause unnecessary delay to themselves, and so expose them to be taken by the watch; especially since the Body and clothes were covered with myrrh, a glutinous spice, which would cause them to adhere. The allegation of the theft then is improbable. So that their endeavours to conceal the Resurrection do but make it more manifest. For when they say, *His disciples stole the body*, they confess that it is not in the sepulchre. And as they thus confess that they had not the Body, and as the watch, the sealing, and the fears of the disciples, make the theft improbable, there is seen evidence of the Resurrection not to be gainsaid. REMIG. But if the guards slept, how saw they the theft? And if they saw it not, how could they witness thereto? So that what they desire to shew,
Gloss. non occ. they cannot shew. GLOSS. That the fear of the Governor might not restrain them from this lie, they promise them impunity. CHRYS. See how all are corrupted; Pilate persuaded; the people stirred up; the soldiers bribed; as it follows, *And they took the money, and did as they were*

instructed. If money prevailed with a disciple so far as to make him become the betrayer of his Master, what wonder that the soldiers are overcome by it. HILARY; The concealment of the Resurrection, and the false allegation of theft, is purchased by money; because by the honour of this world, which consists in money and desire, Christ's glory is denied. RABAN. But as the guilt of His blood, which they imprecated upon themselves and their children, presses them down with a heavy weight of sin, so the purchase of the lie, by which they deny the truth of the Resurrection, charges this guilt upon them for ever; as it follows, *And this saying is commonly reported among the Jews until this day.* CHRYSOL. *Among the Jews,* not among the Christians; what in Judæa the Jew concealed by his gold, is by faith blazed abroad throughout the world. Chrysol. ubi sup.

JEROME; All who abuse to other purposes the money of the Temple, and the contributions for the use of the Church, purchasing with them their own pleasure, are like the Scribes and Priests who bought this lie, and the blood of the Saviour.

16. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17. And when they saw him, they worshipped him: but some doubted.

18. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

BEDE; When Saint Matthew has vindicated the Lord's Resurrection as declared by the Angel, he relates the vision of the Lord which the disciples had, *Then the eleven disciples went into Galilee into a mountain where Jesus had* 'Beda, in Hom.' non occ.

appointed them. For when coming to His Passion the Lord had said to His disciples, *After I am risen I will go before you into Galilee;* and the Angel said the same to the women. Therefore the disciples obey the command of their Master. Eleven only go, for one had already perished. JEROME; After His Resurrection, Jesus is seen and worshipped in the mountain in Galilee; though some doubt, their doubting confirms our faith. REMIG. This is more fully told by Luke; how when the Lord after the Resurrection appeared to the disciples, in their terror they thought they saw a spirit. BEDE [b]. The Lord appeared to them in the mountain to signify, that His Body which at His Birth He had taken of the common dust of the human race, He had by His Resurrection exalted above all earthly things; and to teach the faithful that if they desire there to see the height of His Resurrection, they must endeavour here to pass from low pleasures to high desires. And He goes before His disciples into Galilee, because *Christ is risen from the dead, the first fruits of them that slept.* And they that are Christ's follow Him, and pass in their order from death to life, contemplating Him as He appears with His proper Divinity. And it agrees with this that Galilee is interpreted 'revelation.' AUG. But it is to be considered, how the Lord could be seen bodily in Galilee. For that it was not the day of the Resurrection is manifest; for He was seen that day in Jerusalem in the beginning of the night, as Luke and John evidently agree. Nor was it in the eight following days, after which John says that the Lord appeared to His disciples, and when Thomas first saw Him, who had not seen Him on the day of the Resurrection. For if within these eight days the eleven had seen Him on a mountain in Galilee, Thomas, who was one of the eleven, could not have seen Him first after the eight days. Unless it be said, that the eleven there spoken of were eleven out of the general body of the disciples, and not the eleven Apostles. But there is another difficulty. John having related that the Lord was seen not in the mountain, but at the sea of Tiberias, by seven who were fishing, adds, *This is now the third time that Jesus shewed himself to his disciples after he was risen from the*

Matt. 26, 32.

Beda, Hom. Æst. in Fer. vi. Pasch.

1 Cor. 15, 20.

Aug. de Cons. Ev. iii. 25.

John 21, 14.

[b] This Homily of Bede (tom. vii. the Commentary of Rabanus on this p. 12.) is word for word, the same with part of S. Matthew.

dead. So that if we understand the Lord to have been seen within those eight days by eleven of the disciples, this manifestation at the sea of Tiberias will be the fourth, and not the third, appearance. Indeed, to understand John's account at all it must be observed, that he computes not each appearance, but each day on which Jesus appeared, though He may have appeared more than once on the same day; as He did three times on the day of His Resurrection. We are then obliged to understand that this appearance to the eleven disciples on the mountain in Galilee took place last of all. In the four Evangelists we find in all ten distinct appearances of Our Lord after His Resurrection. 1. At the sepulchre to the women. 2. To the same women on their way back from the sepulchre. 3. To Peter. 4. To two disciples as they went into the country. 5. To many together in Jerusalem; 6. when Thomas was not with them. 7. At the sea of Tiberias. 8. At the mountain in Galilee, according to Matthew. 9. To the eleven as they sat at meat, because they should not again eat with Him upon earth, related by Mark. 10. On the day of His Ascension, no longer on the earth, but raised aloft in a cloud, as related by both Mark and Luke. But all is not written, as John confesses, for He had much conversation with them during forty days before His ascension, *being seen of them, and speaking unto them of the things pertaining to the kingdom of God.*

Mark 16, 14.

Acts 1, 3.

Remig. The disciples then, when they saw Him, knew the Lord; and worshipped Him, bowing their faces to the ground. And He their affectionate and merciful Master, that He might take away all doubtfulness from their hearts, coming to them, strengthened them in their belief; as it follows, *And Jesus came and spake to them, saying, All power is given unto me in heaven and in earth.* Jerome; Power is given to Him, Who but a little before was crucified, Who was buried, but Who afterwards rose again. Bede; This He speaks not from the Deity coeternal with the Father, but from the Humanity which He took upon Him, according to which *He was made a little lower than the Angels.* Chrysol. The Son of God conveyed to the Son of the Virgin, the God to the Man, the Deity to the Flesh, that which He had ever together with the Father. Jerome; Power is given

Beda, ubi sup.

Heb. 2, 9.

Chrys. Serm. 80.

in heaven and in earth, that He who before reigned in heaven, should now reign on earth by the faith of the believers. REMIG. What the Psalmist says of the Lord at His rising again, *Thou madest him to have dominion over the works of thy hands*, this the Lord now says of Himself, *All power is given unto me in heaven and in earth.* And here it is to be noted, that even before His resurrection the Angels knew that they were subjected to the man Christ. Christ then desiring that it should be also known to men that all power was committed to Him in heaven and in earth, sent preachers to make known the word of life to all nations; whence it follows, *Go ye therefore, and teach all nations.* BEDE; He who before His Passion had said, *Go not into the way of the Gentiles*, now, when rising from the dead, says, *Go and teach all nations.* Hereby let the Jews be put to silence, who say that Christ's coming is to be for their salvation only. Let the Donatists also blush, who, desiring to confine Christ to one place, have said that He is in Africa only, and not in other countries.

Ps. 8, 6.

'Beda; in Hom. non occ. Matt. 10, 5.

JEROME; They first then teach all nations, and when taught dip them in water. For it may not be that the body receive the sacrament of Baptism, unless the soul first receive the truth of the Faith. *In the name of the Father, the Son, and the Holy Ghost*, that they whose Godhead is one should be conferred at once, to name this Trinity, being to name One God. CHRYSOL. Thus all nations are created a second time to salvation by that one and the same Power, which created them to being. JEROME; And though some one there may be of so averse a spirit as to undertake to baptize in such sort as to omit one of these names, therein contradicting Christ Who ordained this for a law, his baptism will effect nothing; those who are baptized by him will not be at all delivered from their sins. From these words we gather how undivided is the substance of the Trinity, that the Father is verily the Father of the Son, and the Son verily the Son of the Father, and the Holy Spirit the Spirit of both the Father and the Son, and also the Spirit of wisdom and of truth, that is, of the Son of God. This then is the salvation of them that believe, and in this Trinity is wrought the perfect communication of ecclesiastical discipline. HILARY; For what part of the salvation of men is there that is not

Chrysol. Serm. 80.

Didymi Lib. ii. de Spir. Sanct.

Hil. de Trin. ii. 1 &c.

contained in this Sacrament? All things are full and perfect, as proceeding from Him who is full and perfect. The nature of His relation is expressed in the title Father; but He is nothing but Father; for not after the manner of men does He derive from somewhat else that He is Father, being Himself Unbegotten, Eternal, and having the source of His being in Himself, known to none, save the Son. The Son is the Offspring of the Unbegotten, One of the One, True of the True, Living of the Living, Perfect of the Perfect, Strength of Strength, Wisdom of Wisdom, Glory of Glory; the Image of the Unseen God, the Form of the Unbegotten Father. Neither can the Holy Spirit be separated from the confession of the Father and the Son. And this consolation of our longing desires is absent from no place. He is the pledge of our hope in the effects of His gifts, He is the light of our minds, He shines in our souls. These things as the heretics cannot change, they introduce into them their human explanations. As Sabellius who identifies the Father with the Son, thinking the distinction to be made rather in name than in person, and setting forth one and the same Person as both Father and Son. As Ebion, who deriving the beginning of His existence from Mary, makes Him not Man of God, but God of man. As the Arians, who derive the form, the power, and the wisdom of God out of nothing, and in time. What wonder then that men should have diverse opinions about the Holy Spirit, who thus rashly after their own pleasure create and change the Son, by whom that Spirit is bestowed?

Jerome; Observe the order of these injunctions. He bids the Apostles first to teach all nations, then to wash them with the sacrament of faith, and after faith and baptism then to teach them what things they ought to observe; *Teaching them to observe all things whatsoever I have commanded you.* Raban. *For as the body without the spirit is dead, so faith without works is dead also.* Chrys. And because what He had laid upon them was great, therefore to exalt their spirits He adds, *And, lo, I am with you alway, even unto the end of the world.* As much as to say, Tell Me not of the difficulty of these things, seeing I am with you, Who can make all things easy. A like promise He often made to the Prophets in the Old Testament, to Jeremiah who pleaded his

James 2, 26.

youth, to Moses, and to Ezekiel, when they would have shunned the office imposed upon them. And not with them only does He say that He will be, but with all who shall believe after them. For the Apostles were not to continue till the end of the world, but He says this to the faithful as to one body. RABAN. Hence we understand that to the end of the world shall not be wanting those who shall be worthy of the Divine indwelling. CHRYS. He brings before them the end of the world, that He may the more draw them on, and that they may not look merely to present inconveniences, but to the infinite goods to come. As much as to say, The grievous things which you shall undergo, terminate with this present life, seeing that even this world shall come to an end, but the good things which ye shall enjoy endure for ever.

'Beda in Hom.' non occ.

John 16, 5.

BEDE; It is made a question how He says here, *I am with you*, when we read elsewhere that He said, *I go unto him that sent me*. What is said of His human nature is distinct from what is said of His divine nature. He is going to His Father in His human nature, He abides with His disciples in that form in which He is equal with the Father. When He says, *to the end of the world*, He expresses the infinite by the finite; for He who remains in this present world with His elect, protecting them, the same will continue with them after the end, rewarding them. JEROME; He then who promises that He will be with His disciples to the end of the world, shews both that they shall live for ever, and that He will never depart from those that believe. LEO; For by ascending into heaven He does not desert His adopted; but from above strengthens to endurance, those whom He invites upwards to glory.

Leo, Serm. 72. 3.

Of which glory may Christ make us partakers,
Who is the King of glory,
God blessed for ever,
AMEN.

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